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The Act of Review.—Another school year over, can we say that we have made that year contribute to our professional experience? We are a year older, of course; but are we likewise a year wiser? Is it likely that next year we shall proceed to make the same old mistakes, to manifest the same forms of inner ugliness? Are we gladder than ever that we're alive? Are we more than ever filled with enthusiasm for our life work? Are we merely so many Gloomy Guses in the garden of the Lord, working only as a penitential exercise and not because it would be a real penance if we had to quit work? Are we closer to life and the big things thereof? Have we a larger measure of human sympathy, of understanding? Do we love more than formerly both God and men? Are we better teachers? Are we more influential educators?

Retreat.—Retreat time is an abnormal time. It is foreign to our daily lives. We must truly pray always, but not ordinarily do we pray as we pray during retreat. We, who are not members of contemplative orders, who devote the greater part of our time to external works, for this very reason should appreciate the period of retreat. It is a special grace; it should be likewise a special pleasure. Will it be a powerful impetus to higher and holier things?

A Sign of the Times.—Among no other class of people does such eagerness for study and professional efficiency exist than among the younger generation of our Catholic sisterhoods. The fact is brought home to us in many ways, not least in the widespread interest manifested by our nuns in the Catholic Sisters College at the Catholic University. Then, too, note how carefully summer courses are planned and how conscientiously they are followed. And note how eagerly efficient lecturers are sought after and how expert our sisters are becoming in selecting only the best of the best.

Summer Study.—"The chief difficulty about summer study," remarked the candid professor, "is that it is mostly summer." The candid professor, you see, is cryptic; he must be, otherwise he'd speedily be found out. But anyhow, that is his little way of saying that summer study is more sugar coating than pill.

But is it? To those nice young people who wear articulate garments and engaging smiles, who profess to attend a summer school and tell you with refreshing frankness that they are out to have a good time, to them summer study is no doubt mainly summer. But more earnestness is shown by the members of our various religious teaching congregations who assemble on learning bent in some of the hottest corners of the country to engage in the work of the summer school. To them summer study is almost entirely study. Some of them, indeed, really overdo it; and the result is that they develop nerves and other forms of bad temper and impair their efficiency as religious and as teachers.

Summer study. Should not due accent be laid on both words? Should not the teacher, faring forth to the summer institute, soliloquize thus:

"This is summer time and vacation time and recuperation time; so I must enjoy myself and live. I am, after all, a human being—not a book worm nor a noxious germ—and I have a native right and a national right to life, liberty and the pursuit of happiness. So I am not going to kill myself at this summer institute, nor even cripple myself for life. On the other hand, I must remember that, harsh as the thought may seem, there is no

Current Educational Notes

By "Leslie Stanton" (A Religious Teacher)

than a wall flower."

Beware the Scholar!—Scholarship is a noble, a heavenly thing; but many crimes have been committed in its name. The scholar, ideally considered, is a man at once broad and deep, wise and human, complex and simple, brilliant and solid. In actuality he is too often a maimed offspring of lop-sided development.

Scholars are among the lecturers at our summer institutes. Let us beware of them. That is to say, let us be on our guard against the contagion of their undesirable qualities and attitudes. We should learn from their strength; but we must not be sharers in their weakness.

Those institute lecturers deserve deep respect and un-failing courtesy; they should not receive blind and passive obedience. Their work is generally very different from our work, their outlook and our outlook as star and star apart. The university professor who gives one lecture a day and leads a life beautifully secluded and screened from the rude world is not, for all his theoretical knowledge, a convincing authority on the subject of, let us say, "three o'clock fatigue" and the grammar school teacher. The scholar who has worked out an elaborate theory of education in his biology laboratory—and you know they are doing such things nowadays—should not be blindly followed by the practical teacher who sits at his feet, the teacher who has learned teaching in the daily work of the classroom, in trials often, in anguish frequent; the teacher who has never investigated the learning process in the south sea shark or the bald-headed eagle, but who indubitably knows something about the learning process as manifested in boys and girls between the ages of eight and fourteen.

Again, we must be on our guard against the apparently inevitable tendency of the scholar to lose himself—or at least, to lose us—in a tangled forest of detail. We need not know the subject as thoroughly as he knows it to be more successful in teaching it than he is or could be. Nobody, it is true, can afford to ignore details either in teaching or in life, but there is such a thing as a sense of proportion; and the sense of proportion frequently manifested by the scholarly lecturer is constructed on a scale that is fatuous and impractical from the point of view of the teacher.

The scholar, too, perhaps by reason of his scholarship, too often fails to distinguish between dead facts and living truths. Let a scholar write a history of English literature for you and he will construct a graceful mortuary chapel wherein are found the corpses of poets and historians and romancers and playwrights so long dead and so dead that no sensible person living today would read a line of their chill, lifeless compositions save under illusion or compulsion. The scholar, you see, rather prides himself on having read a poem that no live man ever heard of and no sane man would want to read. He fails to perceive the elementary fact that a school textbook of literature is for the quick, not for the dead, and should deal only with the elements in national literature or in world literature that have been truly vital elements. Wordsworth wrote a living poem on the Most Blessed Virgin, and Constable wrote a dead poem on the same subject; why must the scholar drag in Constable? Scott is a live novelist, G. P. R. James is a dead novelist;

but to the scholar they both possess historical importance, though why historical importance should be the decisive factor in the construction of a literary manual passeth all save scholarly understanding.

It is said of Goethe that when he wanted information upon a subject and wanted it now, he would take some eminent scholar to one side and quietly milk him; then leave him to his scholarly pursuits. Some such process will yield happiest results with those scholarly lecturers. Let us get from them what we need, what will inspire, what will broaden, what will elevate; but let us avoid taking from them their views anent things and conditions with which they are not familiar, let us avoid seeing books and life through their particular kinds of bulging toric lenses. Eternal salvation we know is a personal affair; and so is everything else in life that really and truly matters. One such thing is teaching.

Discussion.—A glance at the more progressive of our Catholic weekly papers—such, for instance, as *The Catholic Citizen*, *The Monitor and America*—will serve to remind us that discussions are becoming more and more prominently a feature of Catholic journalism. In general, this is decidedly a good thing. Reprints of sermons may not be read, and news notes pertaining to Father So-and-so's new sodality hall may not be read, and especially editorials may not be read—unless it be by the editor himself; but the most indifferent reader will be lured into the perusal of a discussion, for the all sufficient reason that even the most indifferent reader cannot be totally indifferent to a fight. There are, to be sure, discussions and discussions; and some of them are so painfully academic and beside the subject that they possess a pronounced sporific quality; but there are others—witness America's recent one on prohibition versus temperance—where the clash of opinions begets light as well as heat—and both are good things in their ways.

We teachers, who have the men and women of the next generation under our care, might well take such facts to heart. The human race apparently cannot get along without discussion; in the years to be, the boys and girls who today sit at our feet will be compelled to take part in discussions—political, moral, religious, miscellaneous. Perhaps the treasure of their faith, perhaps the perseverance of unnumbered souls, will depend on the degree of success with which our children will take part in those discussions now in the womb of the future.

Are we preparing them for the task that lies ahead of them? Have we, as in sooth it should be, our headlight on the engine? The extreme conservatives do so love to keep it on the rear platform!

Letters to the Editor.—If I were several millionaires rolled into one, I should naturally do ever so many deserving things with my money. I should see that our parochial schools were perfect in every material respect, and I should strive to give the teachers every opportunity to acquire both general culture and specific technical knowledge under the most inspiring conditions. But, not last on the list of benefactions would be a good round sum devoted to the special training of a corps of Catholic young men and young women to write letters to the editor.

You know, well enough, that serio-comic department in very many papers, large and small. Some reporter has put a "t" in Schmid, and he is very properly roasted for his ignorance; the oldest inhabitant remembers to have met a man who saw one of the cakes of ice that bumped Washington's boat during the crossing of the Delaware, and the public must not be deprived of the important information; one subscriber thinks that auto drivers are reckless, another that pedestrians act like headless chickens, so they both tell it to the editor.

But the range of the department is much more extensive. A public official who has in some instance done his duty exceptionally well receives legitimate satisfaction from seeing that some one has recognized the fact in the shape of a letter to the editor. Should a reform crank become rather too officious—and it must be conceded that such is the way of reformers—a gentle indication of the underlying absurdities of his conduct may lead him to a perception of the error of his way. And should an Episcopalian minister take it upon himself to excoriate the Mormons, the persecuted saints might retaliate—or at least repudiate—in a letter to the editor.

Which reminds us. I happen to know—which is indeed

no secret—that one of the reasons why Christian Science is so very much before the public, is because practically every church has a well equipped press bureau; and among the duties of that bureau is writing letters to the editor. Thus, a few months ago, one of our Catholic papers ran a series of articles showing the illogical position of the consistent Christian Scientist; immediately, came letters to the editor from the local Christian Science press bureau, and the letters continued as long as the articles continued. Some of the letters were poorly enough written, not one of them really came to grips with the issues insisted upon in the articles, but the letters at least succeeded in giving the readers of that Catholic paper the impression that it takes two to make a fight.

This naturally suggests the worthwhileness of my prospective benefaction for the purpose of training writers of letters to the editor. If the letters came thus from trained hands, they would help all around. They would nail lies, right errors, correct lapses, expose oversights; they would tell the truth about Catholics, and about things in general. They would really spread the light; and they would even introduce a rudimentary spinal column into the quivering mass of our jellyfish brethren.


But, alas! The formation of a school for the training of letter writers is such a forlorn hope. Is there nothing practical we can do—do, at least, while waiting for the benefaction? Certainly; we can do some such training in every Catholic school in the land. We can teach our children the facts about the Catholic church, and we can show them where and how to find out things they want to know. We can teach them how to write present day English clearly, forcefully, directly. And if we are of the right sort ourselves, we shall more or less unconsciously impart to our prospective letter writers a sense of proportion, a sense of humor and a sense of courtesy. Those senses, three, be it said in passing, are necessary for the lady or the gentleman even when negotiating with a snarling yellow dog.

Certainly, our existing letter writers need training—and ideals. Some of them never, never, never write to the editor save to register a protest. Every editor, being something of a martyr, enjoys dodging brickbats; but how he longs at times for the refreshing odor of a sweet, small bouquet! Some letter writers condemn the editor for not thinking precisely as they think—on non-essentials, mind you, like woman suffrage and prohibition. And—of course and especially—some of them write on subjects of which they are ignorant. An instance was afforded in this office not so long ago, when some one who didn't even have the decency to sign his name, protested against our commending a book which he admitted he hadn't read; and he based his objections on the objections of an editor who likewise admitted that he had not seen the book!

Letters to the editor—to the Catholic editor, to the editor of the big city daily, to the editor of the sectarian monthly, to the editor of the literary and the scientific review—are not to be despised as a means to make—and keep—America Catholic.

Discipline Again.—A point well made has been accomplished by G. David Houston in *Education* for April, in his "Formal English Grammar, It's Uses and Abuses." Grammatical analysis of a uninflected language like English, he claims, gives a more severe discipline than the translation of a highly inflected language like Latin; "for in Latin the form of the word lessens the mental effort, because the form indicates clearly the function of the word. In English, the meaning must be got from the arrangement of words and from a logical insight into the content of the thought, with practically no aid from the form of the words." And then is quoted Professor Whitney of Yale: "Give me a man who can, with full intelligence, take to pieces an English sentence—brief and not too complicated even—and I will welcome him as better prepared for further study in other languages than if he had read both Caesar and Virgil and could parse them in the routine style in which they are so often parsed."

An Idea.—Vacation time is a fairly good time to learn to read with method. For a portion of the summer at least we have more liberty than hitherto as to the employment of our days, larger units of time at our disposal. Will power, intelligently directed, will enable us to do some truly systematic reading—to master the bone book and then to clothe the skeleton.



Some Suggestions For Vacation and Summer Plans

While strenuous in a way, the annual retreat, rightly understood, may be made to fit neatly enough into the scheme of things. At any rate it ought to make us remember that we are something else besides dispensers of knowledge. The retreat recalls to us our duties as religious—as men and women living in the world but not of it, called to a more rigid practice of virtue, to greater purity of life. For one week we have the opportunity of living as Trappists and Carmelites. We are both teachers and religious, and the retreat is designed to impress us with the importance of both functions. It gives us what we largely lack during the year—opportunity for reflection. We are enabled to draw closer to the sacred things in life and beyond life, to meditate upon the glowing story of Our Saviour's earthly mission, to reread those fervid epistles of St. Paul and that wondrously human document, "The Imitation of Christ."

Slowly pacing up and down in the sunlit, fragrant garden, with the pulsing birdsongs and the rattle of our rosaries the musical accompaniment of our thoughts, we can learn much during the days of retreat of the mystery and sweetness and eminent worth and dignity of life. Upon the petty worries and heartaches of the school year we can look back and smile at their remoteness and triviality. For during retreat we learn—or ought to learn—to distinguish between the things that matter much and the things that matter little. This is the season when literally we seek first the kingdom of God.

Lectures.—An integral part of the summer institute is the lecture course, and it is well for us to devote some consideration to this very helpful though frequently misunderstood institution. To begin with, there is the lecturer himself. (Not having been converted by the precisionists who insist on a common genitive pronoun in the third person singular, we resolutely refuse to say "himself.") Who is he, what has he done besides lecturing, what has been his experience, what reputation does he hold as a teacher, a writer, a scientist or whatever else he may be? Has he a sound philosophy of life? Is he one-sided and impractical? Is he merely a dispenser of words, words, words? Does he give the impression of meaning what he says? Has he the saving sense of humor? These and allied questions we must ask and answer before we adopt his advice and suggestions into the warp and woof of our intellectual fabric.

We must remember, too, that no lecturer, however brilliant and learned and experienced, is possessed of papal infallibility. He may know ever so many things, but it is quite possible that little we know more than he does on the subject he is discussing. That fact—supposing it to be a fact—does not make him utterly useless, but it does point out to us the obvious duty of weighing well all that he says.

The right attitude toward a lecturer—an attitude which no sane lecturer would think of resenting—is to regard him, not as a philosopher on a pedestal or a saint in a stained glass window, but as a human being like the rest of us who stands with his head just a wee bit above the crowd. He is like to us in his tendency to exaggerate, to be more or less consciously the victim of personal bias, to form snap judgments and to be inaccurate as regards some of his facts. A proper and judicious consideration of this aspect of the matter will help us immeasurably to derive pleasure and profit from a lecture course and to form the vitally necessary habit of doing our own thinking.

Intellectual Indigestion.—That is what the summer institute may bring us if, like the little boy in Riley's poem, we "don't watch out." The summer institute, indeed, is a good thing that is sometimes overdone. We may be very brilliant and very energetic, but we are most marvelous persons surely if in the space of four or five weeks we expect to take courses in biology, sanitation, the English drama, vocal expression, the teaching of Bible history, the

Montessori method, chemistry and Gregorian chant and not suffer from acute mental dyspepsia. It is only in very exceptional cases, we must remember, that a man proceeds to eat everything listed on a menu card; it is only the inexperienced small boy whose eyes are bigger than his stomach, who tries that sort of thing. Then there is another consideration. Do we want to be mere dabblers all our lives? Don't we possess the laudable desire of knowing at least one thing with a relative degree of thoroughness? To attain to that ideal necessitates time and concentration. Why not, then, pick what college students call a "major" from the summer institute menu card, and specialize on that? If we take, let us say, vocal expression as our piece de resistance, we shall probably find our hands and our minds fairly well occupied with the work of that particular course. There will be reading of Dr. Curry and every so many other theorists, and there will be "laboratory work" that demands much preparation, and there will be special applications of the principles learned to our classroom work of next year. To be sure, we shall learn very little about the Montessori method and our views on the English drama will be slight and uncertain; but—and there is consolation in the thought—we really shall know something about what we set out to learn.

Bodily Exercises.—The good father who conducts your annual retreat will probably have something to say to you concerning exterior mortification, and as he will in all likelihood find you in a receptive mood, his words will be efficacious. Accordingly, seeing that the matter is in such competent hands, we have no need to touch upon that phase of the subject here. But there are bodily exercises other than those mentioned by Thomas a' Kempis, bodily exercises that have not an ascetical aim; and these we religious teachers too often overlook. One of the most disheartening spectacles in all the world is the man who, as he advances in spiritual perfection and intellectual worth, becomes physically a paunchy, pudgy, flabby, florid individual, "fat and scant of breath," and more akin to certain improper caricatures of monastic life than we care to admit. Motives prompted by delicacy, chivalry and several other things, will not permit us to dwell on a parallel development that sometimes takes place in good persons belonging to the devout sex. But—and the question is worth serious consideration—why such development at all? Why is it that so many persons approaching middle age let themselves deteriorate physically? Why do some of them even boast about their illness—glory in their shames? Why should a beautiful soul be forced to abide in a body that lacks suppleness, grace and proportion? A good sword is not bettered by being kept in a battered, disreputable looking scabbard. Do we not believe that our bodies are verily the temples of the Holy Ghost? Alas, some of those temples are striking examples of a pernicious school of architecture!

Those of us who know anything at all about physical culture—especially those of us who happen to be connected with institutions where gymnasium classes are conducted—are in a position to realize that anybody, by taking thought, may not add to his stature one cubit, but may, by taking exercise, develop flabby muscles, restore a slipped-down chest to its proper place, repair a shuffling, awkward gait, renew the light of the eye, erase the double chin and in general make the body more and more what it is said to be, the image and likeness of God.

The Catholic School Journal is not conducted in the interests of any particular system of physical culture, and we do not purpose to give correspondence school courses on the subject, therefore, this little note cannot enter into details. A few simple exercises—including breathing exercises—practiced unflaggingly day after day, a little attention to the matter of diet, a great deal of attention to the manner of eating, the habitual avoidance of lounging postures even in recreation, brisk walks taken for the sake of physical well being, practical appreciation of the ad-

vantages of the cold shower, and, in general, a consistent and eminently Christian satisfaction in the fact that we are really alive—these things will serve to make the sound body end of the familiar proverb something more than what a learned colleague calls "a figment of the subjective ideality."

A STEP FORWARD IN THE CATHOLIC HIGH SCHOOL IDEA.

By Andrew J. Shipman of the New York Board of Regents.

It has always been the aim of the Catholic Church to have religion and learning go hand in hand. Man's love for his Creator and his love for himself and his fellow-man should be fostered and developed at the same time, not one to the exclusion of the other.

When in the judgment of the hierarchy of the United States it was deemed suitable and necessary for Catholics to institute a system of free public schools throughout the land in which religious teaching might be had for their children along with instruction in the secular branches of learning taught in the other schools of the country, there was the corollary that education in every branch of primary and secondary instruction should follow. Catholics could not submit to the theory that the education of their children should be completely colorless in regard to their Maker, or even to the theory that it might even be so for five days of the week with the chances that something might be done for it during the other two. They held the theory that constant religious instruction was as necessary as constant instruction in any other subject. That we are amply justified in our view has been shown by the lapse of time. Harsher things have been said concerning the lack of religious training in the public schools by non-Catholics than we have ever set down.

On the other hand the Catholic idea that religious and secular training should go side by side throughout the budding life of the child has been successfully demonstrated, and the thousands of free parochial schools throughout the country bear witness to the zeal of Catholics that their children might be educated both spiritually and mentally at the same time in them.

Even from the earliest days of the American republic the Church undertook to found higher institutions of learning which are now perpetuated in the numerous Catholic colleges which have today nearly 50,000 students in them. When it was definitely settled as the policy of the American school system that no instruction in religious matters was to be permitted in the schools supported by the State, although instruction inculcating the principles professed by the principal Protestant denominations had been the custom in vogue in the earlier public schools,—a custom strongly objected to by Catholics, who asked that their religious principles might also be taught to their children, but were denied the privilege to do so by any use of public moneys—it became necessary to provide for religious instruction in some other way. With the establishment of the parochial or Catholic public free school system about 1875 for giving primary and elementary education that was remedied. One gap, however, was left unfilled, that of secondary education spanning the interval between the ending of the primary school course and the entrance into college or the professions. This interval covers the field occupied by the high school with its four years' course.

High schools were an outgrowth of the free public school system in many States and are now everywhere throughout the United States as a part of that system. Boston led the educational procession by establishing an English High School in 1821. The Latin School had been preserved from almost colonial times for the distinctive purpose of fitting young men for college or university. The English High School was established among other reasons stated at the time to meet "the wants of a large class of citizens who have long been calling for a school in which those who have either not the desire or the means of obtaining a classical education might receive instruction in many branches of great importance which have usually been taught only at the colleges." Other towns of Massachusetts followed the example of Boston and the movement soon extended to other States. In 1838 the Central High School of Philadelphia was opened by virtue of the authority granted by the Pennsylvania Legislature. By the middle of the century high schools had been established in many States, and their growth since that time has been phenomenal. But like all public schools, they are without religious instruction of any kind.

High Schools a Sequence.

High Schools are the natural logical sequence to the elementary schools whose pupils they receive at a certain stage of progress usually reached by eight years' work. As things now stand in the high school, boys who expect to go to college, scientific or professional schools find thus an opportunity to prepare for an institution of that nature.

The immense field to be covered by the establishment of a primary public school system where religious instruction is given along with all the requirements of the educational authorities of the State of New York for secular education in its schools was an immense task requiring time, energy and the expenditure of much money. It was about the utmost which could be done hitherto, but it was felt to be insufficient. The student of fourteen or fifteen years of age, or even younger, who had finished the elementary schools, was still in the formative period of life; his progress and preparation for college should be if possible under the same auspices for receiving religious instruction as before. Academies and preparatory schools could assure this where the student or his parents were able to pay, but what was needed was a free high school system similar to that of the public school system of the State. The first step towards this has been taken in New York City by the erection and establishment of the Regis High School.

The Jesuit fathers, who have often been the pioneers in the establishment of institutions of learning, felt the need of a Catholic High School in the City of New York—a school where the graduates of the parochial schools might naturally gravitate and where they might, as fully as in the public schools, round out and complete their secondary education. They had had ample experience in the needs of such a high school, for the Loyola School, a magnificent high school and preparatory school where payment is required, had long been under their care. It required arduous and persistent work to accomplish the result as embodied in the Regis High School, but now it is an accomplished fact. Let us hope that many more may follow throughout the land, for they are needed to complete a course of education where religion and learning are each a formative factor in the training of youth.

The building itself is a beautiful specimen of architecture in a serious style and in a splendid location, a picture of same and brief description was given on the cover of our May issue. It is a fireproof structure in the center of the block bounded by Eighty-fourth and Eighty-fifth streets and Madison and Park avenues, and has about 130 feet frontage on both stories, with a depth of 200 feet and six stories in height. It is built of brick and steel, with the exterior frontage on each street in light grey limestone almost resembling marble. The Eighty-fourth street facade presents uncommon dignity and effect in the style of the Italian renaissance, and contains long columns behind which there are lavish window spaces of cast metal flanked with panels of olive green marble. The Eighty-fifth street front is simpler in design, with shorter columns and a blank wall space. The entire building is a magnificent example of the work of Maginnis & Walsh of Boston, the architects who designed it. The beauty and simplicity of the exterior and of the interior wood-work, furnishings and general effect must be seen to be appreciated.

Interiorly the building is splendidly adapted to the purpose for which it was designed. Built around a large quadrangle, every room has an abundance of air and light. On the easterly side of the quadrangle is the gymnasium, and on the westerly the chapel, thus admirably balancing the cultivation of body and soul. On the Eighty-fourth street side are the offices and reception parlors, while on the Eighty-fifth street side is an admirably constructed auditorium three stories in height, with stage and equipment, but so arranged that the seats may be removed so as to allow it to be used for general receptions and other school entertainments.

All the classrooms are light and equipped with the latest school furniture. The science and chemistry rooms are of the most approved design and apparatus, while there are numerous photographic dark-rooms, technical and general libraries, teachers' rooms and every requirement found in the best equipped high schools. The roof garden embraces the whole area of the building, and is reached by two elevators at its opposite ends. In the basement are recreation rooms, lunch counters, shower baths and all modern conveniences for the pupils.

The Regis High School is intended for a maximum capacity of 1,500 pupils. For the present year, which is its

first one, only 250 pupils were accepted. In order to keep the number down to that figure it was necessary to raise the entrance standard twice, because so many presented themselves. In the beginning the standard for entrance was fixed at 80, but it was shortly after raised to 85, and finally to 90, which is now the accepted standard. This is higher than is required by the public high schools of the State. Next June these boys will go into their second year class and their places will be taken by another class of 250 graduates from the Catholic free schools, and so on until all the four classes are taken up. After that the numbers of the first class will be raised until the maximum capacity of the school is reached for the entire course. If the pressure continues as shown in the first year it is likely that the entrance standard will be further raised, thus making this school unique amongst the high schools of the State of New York. May it in time be followed by other Catholic high schools of equal excellence and high standards.

An Ambition of Rev. D. W. Hearn.

The idea of having a Catholic free high school for New York City has been one of the supreme ambitions of Rev. David W. Hearn, President of Loyola School and Rector of St. Ignatius Loyola Church, and it was mainly through his efforts that the new Regis High School was erected.

Father Hearn, who has done splendid work in behalf of education in New York City, was born in Boston and after graduating from high school entered Boston College, going from there to take up his studies in England and Belgium. He then returned to Boston and became Dean of Boston College, and a year later returned to Europe to finish his studies. After spending a year abroad he was assigned to St. Francis Xavier's College, New York, and two years later was appointed President of the College, serving in that capacity for seven years. He then returned to Boston College, becoming Dean of that college again, and during his time there the property for the new university was acquired and plans for the new group of building adopted. At the end of the year he was called back to New York to take charge of Loyola School and the Church of St. Ignatius Loyola.

Since he has been in charge, there has been a great deal of development and new properties to the value of over \$800,000 were acquired. The lower part of the Church was enlarged and decorated. The upper part was completed in the rarest marbles, mosaics and bronzes, and is today considered one of the most beautiful Churches in America.

Shortly after his return to New York Fr. Hearn started a day nursery, the need of which was greatly felt in the parish. This new institution has gone on most modestly and efficiently, doing great good among the poor. In fact its success was so great that all felt the need of new and larger quarters. Kind friends came to Father Hearn's assistance and on May 1st the new St. Ignatius Day Nursery is to be opened. The new day nursery is admittedly the most perfect building and best equipped for this purpose to be found in the great city. Fr. Hearn's good friends have not only borne the expense of the construction of this costly building but are founding it as well.

Edward L. Hearn, Past Supreme Knight of the Knights of Columbus and now Vice-President of the Casualty Company of America, is Father Hearn's brother.

**THE JUNIOR NOVITIATE—
ITS AIM AND DEVELOPMENT.**

By Rev. Brother Denis, Ammendale, Md.

The term "Junior Novitiate" is used to designate the preparatory department of the Normal training of young people destined to become members of our teaching orders. It is called Junior Novitiate or Juniorate because it precedes the Novitiate both in time and purpose. To it are admitted postulants of from thirteen to sixteen years of age. The junior novitiate of our religious teaching orders bears therefore a similar relation to the regular novitiate as does the preparatory seminary to the theological seminary of the diocesan clergy.

A special interest attaches to the subject, since, for some years past, the question of adequate preparation for an efficient teaching system in our primary and secondary schools has formed the principal topic of discussion at educational conventions, and in particular at the annual meetings of the Catholic Educational Association. Our clergy in particular have become interested in the matter of stimulating inquiry into methods of preparation and organization, because on them devolves the duty, in the main, of bringing our parish school system up to the high level which modern culture demands; yet in such wise

that the religious training of heart and mind remain paramount. Hence we deem it of interest to the readers of The Catholic School Journal, as the leaders in the field of Catholic education, to set forth the system of preparation adopted by our religious teaching orders, and in particular by the Institute of the Brothers of the Christian Schools of which the writer is a member. To understand the full bearing and importance of the subject it is necessary to enter somewhat into the history and development of the Junior Novitiate.

Origin of the Junior Novitiate.

The Junior Novitiate is not the creation of recent times. Coeval with the dawn of the cloistral schools, we find the junior novitiate. The conditions that required the establishment of such an institution were quite as imperative in the fourth century as are those prevailing at the present time. The cloistral schools were composed of youths aspiring to the monastic life, as well as of those intended for worldly pursuits. They were nurseries of noble minds and generous souls—schools for the advancement of virtue and science in those who wished to serve God through the noble ministry of teaching youth. For the proper organization of the cloistral schools, we are especially indebted to Saint Benedict, the father of monastic life in the West. To this saint and his disciples the world owes a debt of lasting honor and gratitude for their services in behalf of religion, science, and culture. Saint De La Salle writes on this subject: "The education of children appeared of such great importance to Saint Benedict that a great number of them were admitted into the monastery, where they were instructed in the sciences and in piety. Saint Maur was only eight years old when he was received. Some of his associates were of the same age. They were brought up with the greatest care and attention, never being allowed to go abroad except in company with one of the monks. Thus they became such models of virtue that it could be said of them, the more their purity resembled that of the angels the less the knowledge they had of the malice of men."

At the early age of seven, the Venerable Bede was given over to the charge of Benedict Biscop. This zealous promoter of learning, piety, and useful arts founded the monasteries of Wearmouth and Jarrow. Under his guidance Bede grew up, keeping intact from the world and its evil ways and dangerous examples. As he advanced in years and his intellect matured, he became the light and leader in culture of his confreres, and their model in every virtue. "Bede is the living encyclopedia of his age. His knowledge embraces all that time has left of Greek and Roman civilization. He stands out the greatest intellect in the whole range of the Old English period."

The happy and favored children of the cloistral schools were constant witnesses of beautiful deeds of piety, kindness and simplicity, and they responded to these advantages. Charity united their innocent hearts; benignity rested on their tongues, and purity mantled their bodies. They were filled with a goodness that was reflected by their serene and pleasing demeanor. Kind in words and happy in thought, no restraint by fear or threats or stripes ever marred the conscientiousness of their innocent lives. In the classroom no trace could be seen of the sickly and enervating influence of idleness or effeminacy. The old halls were lighted by high and grated windows, furnished with benches of hard oak that bore the marks of scholastic industry. On its plain walls hung the Cross and the image of Our Blessed Lady, to quicken faith and inspire devotion. The fears, troubles, and rumors of a distracting world ever remained outside the monastic walls. "The master of the monastic schools was not to be heard, clamorous, and reproachful; but putting on the bowels of a mother, he was to be gentle and affectionate, so that whatever the scholars had at heart, they might securely and sincerely trust to him."—Mores Catholic Digby.

Racine draws a beautiful picture of the cloistral school: "O thrice happy the child whom the Lord loves, who hears His voice betimes, and whom God Himself deigns to instruct, nourished far from the world, adorned from first youth with all the gifts of heaven, the contagious company of the wicked taints not his innocence. So grows the young lily, in a retired vale, on the banks of a limpid stream, sheltered from the wind of the north, the object of nature's love!" Under such conditions vocation to the religious life ripened early in the young mind. Thus we learn that when the sons of Tecelin were leaving their father's castle in order to enter the monastery of the Cistercians, they met Nivard, their younger brother, at play. Guido, the oldest, embraced him and said: "My

little brother Nivard, do you see this castle and these lands? Well, all this will be yours—yours alone." "What!" replied the child, with more than a child's thoughtfulness, "are you going to take heaven for yourselves and leave earth for me? The division is not equal." He joined his brothers and set out for Citeaux.

At all times it has been the privilege of the younger instinctively to perceive the reflection of that interior calm and contentment which possesses the soul of the humble, prayerful and retiring religious. There is about such religious a charm that captivates, a gentle courtesy that attracts even the man of the world, because it manifests the desire to honor Christ as His disciple and to serve and render happy the children of God. By this influence the young are drawn to the religious state; the members of a community not only reflect honor upon the order, but make their convent a paradise whence emanate continually inspiration to whatever is good and holy. Cardinal Newman, speaking of the two kinds of schools in the Benedictine houses, says: "However, true as it was that boys, who were there from childhood instructed to the monks, bound themselves by no vows, but could leave when they pleased, marry, go to the court, or enter the army, still a great many of the cleverest of them were led, either by the habits which they acquired from their intercourse with their teachers, or by their persuasion, to enter the monastic life."

Junior Novitiate of St. John Baptist De La Salle.

Two hundred and thirty years ago, in the city of Rheims, France, a bright and pious boy, fifteen years of age, came to Saint De La Salle and besought him to be accepted as a member of the Brothers of the Christian Schools. The Saint, fearing that one so young would find the exercises of community life too trying to nature, pointed out the difficulties in the way of accepting him, and advised him to wait for some time. The generous youth, however, expostulated and repeated so earnestly his appeal to be admitted that the Saint acceded to his request. No sooner had acceptance been granted than three others applied for admission. After examining into the health and dispositions of each, the Saint received them. It was this chosen little band of four which caused Saint De La Salle to decide upon the formation of the junior novitiate. The needs of these boys were most carefully studied before he gave them a rule respecting their conduct and their physical, intellectual and spiritual formation. The heart of a Father and the prudence of a Founder are beautifully exemplified in the rules he drew up for this tender portion of his spiritual flock. Few exercises of a spiritual nature were assigned, and each for a short period of time; studies suited to their age and talent were mapped out, with frequent intermission for recreation. An experienced and elderly Brother was placed over them. An adjoining building to the community house afforded excellent classrooms, dormitory, refectory, and recreation hall for the juniorate. Within two months, the number of postulants had increased to twelve. So gratifying was this venture that a similar institution was opened in Paris. During the Franco-Prussian war the Brothers became very popular, owing to the devotion with which they undertook every sacrifice in the cause of suffering humanity for love of their country and of God. As a result, after the war there were numerous accessions of those who wished to enter the novitiate. Among them were many too young for the senior novitiate. To accommodate such, many junior novitiates were opened in the various provinces of France. Prior to the recent suppression of the religious houses in France, the Superior General, in anticipation of drastic laws, removed the junior novitiates to other parts of Europe, and thus secured the permanence of this fruitful feeder of the institute. It is needless to state here that the Junior Novitiate has the approval of the Holy See. To the Brothers of the Christian Schools founded by St. De La Salle a special endorsement was granted for their Junior Novitiate on 14 December, 1910. His Holiness Pius X with wonted benevolence sent his benediction not only to the junior novices, but to their parents, to the Brothers employed in the junior novitiates, and to all who aid in the recruitment of these novitiates. Following is the translation of the Apostolic Benediction:

To the beloved Junior Novices of the Institute of the Brothers of the Christian Schools, to the zealous priests, Brothers and laity who are occupied in their recruitment, to the families who consecrate them to God in the Institute of Saint John Baptist De La Salle, to the Directors

and Professors who bring them up in the holy fear of God, we impart with all our heart the Apostolic Benediction. From the Vatican, 14 December, 1910.

With the disciples of Saint De La Salle, the junior novitiate is a preparatory normal school for boys wishing to enter the Institute, from between thirteen and sixteen years of age. Their time in this department is divided between prayer, study, recreation, and manual labor. They are separated from the departments of the novitiate, and have their own study-halls, playgrounds, and gymnasium. The junior novitiate brings the boy simply to the threshold of the novitiate, to which he can be promoted only when he has attained the required age and given satisfactory evidence of possessing the essential qualifications for one aspiring to become a member of the Brotherhood. When a student fails to show signs of fitness for the life of a Brother, the parent is notified by the Brother Director, and arrangements are made for the return of the boy to his home. The Brother Director sets aside all sentiment in such cases, and considers himself simply as the representative of the Brotherhood who is obliged to protect the interests of the parent, the boy, and the religious society. Comparatively speaking, few boys desire to withdraw. The pleasing companionship and the happy, active life, appealing to the boy's best aspirations, found within the junior novitiate, have a special charm for the young heart.

How greatly the Brothers of the Christian Schools value the importance of Christian education, need not be emphasized. It is the chief aim and business of their lives. Leo XIII, addressing the Brothers, pointed out in soul-stirring words not only their sublime vocation but also the great need of an increase of laborers in their chosen field:

I charge you to increase your numbers in order to resist the efforts of atheists and materialists who are endeavoring to destroy Christian education, which can alone regenerate society, and to engage your subjects everywhere to consecrate themselves to this most necessary and deserving work. Multiply your schools, and let them everywhere reflect the zeal and devotedness of your Founder. . . . Go with my blessing; continue the great work that the Church has confided to you.

The late venerated Brother Philip—Superior General of the Brothers of the Christian Schools 1838-1874—speaking of the excellence of the religious life, writes: "The religious state is, after the priesthood, the most suitable to promote the knowledge, love, and service of God, to raise up to Jesus Christ disciples entirely devoted to Him, and to form apostles whose hearts throb solely for His glory, and for the progress of the Church." The same authority, referring to the advantages of the religious life, reminds us that, "Here we have all that is necessary; we do not possess superfluous things which would only serve to excite or countenance sensuality, vanity, and ambition, and which would only increase the void of our hearts. Here there is no anxiety for the future; there is no position to be made; there are no envious people to shun; no competitors to defeat; no domestic broils; no goods to acquire; no rights to defend; here we find friends and devoted Brothers, a family which, in our needs and infirmities, lavishes upon us the most constant and tender care."

Qualifications for the Junior Novitiate.

At a recent "Conference of Catholic Educators," one of its members, himself a prominent teacher, expressed his views as to the best method of fostering vocations to the ecclesiastical state and the religious teaching orders. His personal experience in the matter had taught him that adequate results are obtained only by invoking assiduously the light of the Holy Spirit for the fostering of divine vocations. He assured his hearers in the next place that his regular semi-monthly instructions, on vocation in general, for the classes and sodalities received the greatest care in their preparation. He would describe for his hearers the advantages and difficulties of the clerical, religious, and secular states. The privileges, benefits and dangers connected with each were honestly and clearly presented. He thought it a mistake to clothe the religious life in mystery, or to make of it a kind of secret or exclusive society. There are no secrets to be found in their rules, and the true statement of facts will always meet with the respect and esteem of sensible minds. Possibly some little points of discipline might be left out, as the mind of the young may not properly grasp at once their purpose. The fitness of candidates for the religious teach-

ing orders must be judged by certain marks of personal character and moral disposition, not be exclusively intellectual standards. A deserving, pious young man or boy might not be suited to the work of teaching, whereas he would probably be successful in some other sphere of labor, and therefore serve the order in one of the many temporal employments connected with the teaching orders. Such applicants received the same attention and consideration bestowed on those who, being intellectually gifted, are fitted for the duties of teacher in the order. The marks which indicate as a rule the presence of a vocation in a young person are the following: regularity in the frequentation of the Sacraments, the services of the Church; punctuality in the performance of one's private daily prayers; love for and obedience to parents, care and affection for brothers and sisters; an attraction toward the Divine Prisoner of the Tabernacle; a liking for objects of devotion, and a dislike for distinctly worldly pleasures; a fear of sin and the loss of grace; a general desire to do something for God; a certain pleasure and contentment felt in the presence of religious; admiration for the state of virginity; love for the peace, merit and reward promised to the good religious; the desire to have a vocation, with prayer accompanying it; a disposition to be lenient with the defects of others; sympathy with the pains, difficulties and annoyances of companions; a readiness to enter into whatever gives pleasure and joy to others; readiness to accept the innocent views and opinions of others, and to applaud the success of companions; a certain solicitude regarding the feelings and wants of classmates, a habit of seeking opportunities to oblige and render service; sufficient strength to endure the little fatigues connected with the religious life; a mind calm and deliberate, and capable of meeting the demands of study and the spiritual exercises; with a temperament not too nervous, and a conscience not too scrupulous; fair talents and a sound judgment; a generally happy and cheerful disposition; a firm and constant will, not easily unsettled or annoyed by changes and repugnances, by wavering and passions; serious and thoughtful in the choice of companions; taking pleasure in good reading; a ready disposition to obey and conform to the rules of the novitiate. Such are in general the indications that would prompt acceptance of a candidate for the junior novitiate.

But the demand of these qualifications must not be exaggerated. Occasionally one meets lay persons who have exaggerated opinions respecting the dispositions necessary for a candidate for the religious state. They refuse to credit the vocation of boys or girls because they observe in the latter outbursts of temper, signs of levity, and a love of legitimate pleasure. It must be remembered that the religious state is not intended to be the anchoring ground either for those who have absolutely no faults, nor for the world's wrecks, the "hard to please," for sour hearts and gloomy faces. In the junior novitiate and the novitiate the young are expected to do their utmost to correct their faults and improve in virtue. Cardinal Wiseman, referring to this subject in his sketch of Pius VII, says: "If one sees the youthful aspirants to the religious institutes, here or abroad, in recreation or at study, he may easily decide who will persevere by a very simple rule. The joyous faces and the sparkling eyes denote the future monks far more surely than the demure looks and stolen glances."

Special emphasis is to be placed upon the following suggestions: that the teacher be in close sympathy with the boys or girls manifesting premonitory signs for the religious state; that the teacher be first to approach the candidates, so as to remove all possible timidity from the young person; that short and frequent, happy and encouraging talks be had with the young, referring to the religious state; that the parents be spoken to in favor of the candidate, for the purpose of explaining the requirements and advantages of the religious state, and of removing any possible opposition, or rather to secure their consent; that parents be put in possession of literature referring to the religious state, for the intelligent direction of the boy or girl; that the intention proposed to the pupils for the regular class prayers be, once a week, "to know my vocation, and to obtain the grace of correspondence to it;" that candidates be encouraged to have implicit confidence in their confessor; that candidates make confidants of their intention only to the priest, parents, some disinterested friend or teacher; that communication with the superior, or member, of the religious community to which the candidate inclines be established as early as possible; that the actual entrance of the candidate into

the religious state be effected without unnecessary delay; that the candidate be recommended to pray most earnestly, and to approach the Sacraments as often as the confessor directs, to secure God's assistance in this important matter. Referring to delay, the Rev. C. G. Rossignoli, S. J., remarks: "When you have not a strong reason for delay, and one which is approved of by your spiritual Father, carry out your design as soon as possible; for experience teaches that youths rarely maintain the fervor of vocation for a long time. A witticism from a companion or a few words from a relative are sometime sufficient to stifle the good thought. . . . The devil is never better pleased than when a person delays his entrance into religion; for then he is almost sure that he will never enter."

A Life of Usefulness and Reward.

It has often been pointed out by those anxious to secure religious vocations, that many promising girls are wearing out their lives in stores and factories under most distressing conditions, when they could have a life spent in the service of our Blessed Lord, enjoying greater happiness in life, laying up great treasures in heaven, and doing incalculable good among the souls of the young. The same may be said of many bright American boys, who, being industrious, obedient and well disposed, would be thoroughly capable of meeting the requirements of the religious teaching orders with comparative ease and pleasure. A fervent prayer, an encouraging word, some advice given as to the requirements for religious teaching orders, a reference to the happiness found within convent walls, will often suggest to the boy or girl to seek counsel on the subject of a religious vocation from his confessor. Many excellent boys and girls are most anxious to do something for God. Were they told of the welcome awaiting them within the religious state, of the special opportunities of doing good irrespective of wealth and rare talents and influences, of the security from the many troubles and annoyances that beset even the best and favored in the secular state, the religious teaching orders would have reason to rejoice over the increase of subjects in their junior novitiate and novitiate. Occasionally, we find dislikes and aversions to early business occupations, as well as failures and misfortunes, detaching the heart of the young from the love of creatures, raising from their eyes the shadows of delusive hopes, giving them a distaste for the things prized by the world, directing their love for the things of God, and suggesting the contentment and advantages surrounding the true religious. It is not difficult to secure such for the religious state. An experienced religious, referring to the Decree of 15 July, 1912, framed by the Commission appointed to examine the work of Canon Joseph Lahitton, *La vocation sacerdotale*, says: "It may not be rash to conclude, in a similar way, of a religious vocation 'that nothing more is required of that person who is a candidate for religious life, in order that he may be admitted to the novitiate by the lawful superior of an order, than that he have a right intention, and such fitness of nature and grace required by the order, as will give a well-founded hope of his rightly discharging the obligations of the religious life in that order.'"

At times we hear of a general want of vocations to the clerical and teaching orders. The grace of God is certainly not wanting, and the interests of religion demand laborers. While God has provided in the vegetable and the animal kingdoms for the continuation of the species, would it not be rash and unjust to Divine Providence to say that God has left sterile His Church? There are decidedly abundant seeds among the young. The seeds, however, require care and development so that they may not be exposed to sin, the lack of proper spiritual nutriment, and the evil influence of wicked companions. The spirit of the worldly-minded veils the covenant and monastic life with gloom and despair, sings a requiem over the favored ones upon entering these asylums of peace and pleasure, and extends a blandishing smile to the foolish ones seeking happiness in the seductive pleasures of a sinful life. In an interesting and suggestive paper, "The Higher Life," the Rev. Walter Dwight, S. J., writes: "Superiors of religious orders and congregations in the United States are complaining of the difficulty they experience in securing suitable subjects as novices. . . . Yet our academies and high schools surely are rich in boys and girls whom God has intended from all eternity should become religious, and who have all the qualifications too for such a career. Yet through lack of prayer, instruction, guidance or opportunity they never find the

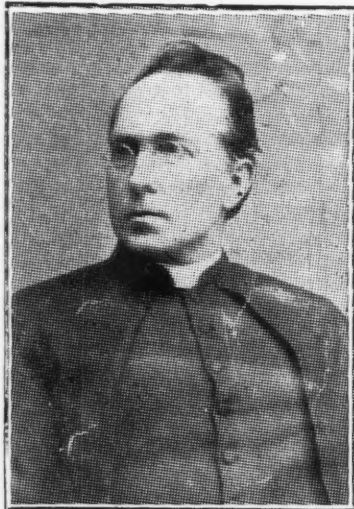
place in the Divine plan that is theirs, and in consequence attain neither on earth nor in heaven that measure of happiness they would have had, if they had only taken the vows of religion." (To be concluded.)

THE REAL LEADERS OF SCIENCE.

By Rev. James H. Cotter, A. M., LL.D.

In our conceited age, when a modern sneer would fain shrivel the improtance of the past—when faith is described as folly—reverence for authority is deemed servility—and when God Himself is flippantly used as a term wherewith to deck a line of verse, as was Jupiter and Zeus in the olden time, science, by the thoughtless, is hailed as a treasured refuge from the horrors of Religion—is loved as a bright power that satisfies humankind, as it fills the earth with light, beauty and utility, in contradiction to dark Catholicism that, forsooth, has its dungeons for those who dare to think. The world cherishes it science, not only for its bounty as a benefactor, but for its heroism as an emancipator, for has it not suffered much and dared more on account of our creed's tyrannical restraint which it has successfully combated, conquered and outlived? Let us see if there be sense and logic in the world's hat-throw and cheer for its queerly conceived science, its character and experience.

Principles are eternal. In simple mathematics, two and two never did, and will never, never make five. In natural philosophy, water will not once fail to seek its



level. True science will forever be truth, and so faith, whose tenets never change, is kindred to nature with its fixed and certain laws. The principles of nature and of the Church are thoughts of the same Eternal Legislator. Both perfectly agree, for what is true in one must be true in the other. To say there is a contradiction, would be as ridiculous as to declare that God has two infinite minds, in one of which is stored a different set of truths from that which is tabernacled by the other. Infinity, the possession of every perfection, must be, from its nature. One—One God—One Divine Mind, in which is harmonized all the truths that earth has, and will disclose, and that Revelation possesses in its consistency and entirety. Truths ancient and new, truths speculative and practical, truths religious and natural, all have one origin—Eternal Truth. Truths are truths forevermore, from the formulae of chemistry to the sublime heights of theology, whether they are disclosed by the earth or the sea, dictated by the prophets and apostles, or preached by the Christ, Truth Incarnate; all are immutable as the Creator—eternal as God. Hence the luminous and unchangeable principles of Divine faith, instead of retarding, shed brightness on the pathway of science and fraternally help its grand endeavor to higher purposes and more triumphant issues.

By right, then, the word Catholic should qualify the most distinguished scientists, and the fact proves the truth. The world will in antagonism to these sentiments

whine about Galileo, suffering for his originality, and will urge the bulls of Boniface VIII, forbidding dissection, and John XXII undoing chemistry in his prohibitory measures. Galileo, to the contrary notwithstanding is buried in the pavement of Santa Croce, in Florence, and this supposes his forgiveness of his contradictors and his devotion to the Church, herself entirely distinct from individual churchmen, a church that never assailed him, encouraged him by her highest scholars, and honored him in death by having one of her basilicas his tomb. Men would imagine that the world of his time advocated Galileo in the same ratio in which churchmen opposed his principles. Let the world never forget that the system Galileo advocated was that of Copernicus, a priest, whom Luther, one of the false world's oracles, unhesitatingly called a madman. To hold that the Popes interfered with the progress of medical science is to wilfully prevent the texts of their decrees and their purposes, for Pope Boniface forbade not dissection but only wanton desecration and Pope John interdicted not chemistry but alchemy and kindred trickery.

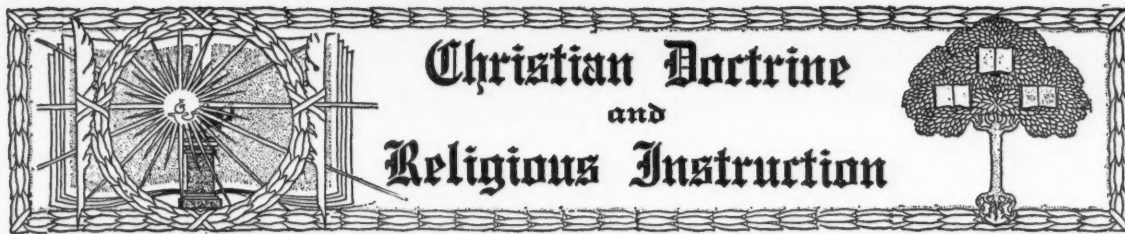
Confirmed By Science.

The world will complacently compliment the Catholic Church for painting, sculpture and buildings that make Europe a sacred art gallery, for its Cathedrals are acts of faith, its canvasses painted creeds, its sculpture works of piety, but will smile with pity when that ominous word science is whispered. All this is to laugh at the arrogance of ignorance. Who ever heard of a great mind not encouraging and enjoying education along all lines. To applaud mental achievement, much more to inspire it in one department, is a proof of desire for general intellectual progress. To appreciate mathematics and be indifferent to music that embodies its truths, to be interested in chemistry and to ignore the efficacy of drugs, to delight in poetry and to eschew architecture, to value form and underrate color; all this about as reasonable as to say that the Great Master Mind of the Church, advanced art and slighted science the "head and front" of its being.

Why then, may we ask, is the Church, illumined as she is with the dazzling splendor of heavenly light in her doctrine and gracious aids to human minds and souls, ever daringly calumined in the face of facts that have bejeweled her history. The reason is, she is a heavenly and mysterious power, and what Dean Swift said of an original mind is here applicable: "When a true genius appears in the world, you will know him by this sign—all the asses are in confederacy against him." When the vagaries of heresy are exploded by true science, infidelity applauds the defeat of Religion, forgetful of the fact that Protestantism is quicksilver registering every degree of change—that Catholicism is, in its principles, perfect, and perfection is non-progressive, hence unchangeable—and that science, as says Joseph de Maistre, "is an acid that dissolves all metals except gold." Catholicism is not even surface-soiled by its procedures, but confirmed by its conclusions. The real leader of science, then, is a man of that faith which furnishes a steady light to labors that are in themselves essentially prayers—the outcome of the love of both Creator and creature. He alone reverences humanity, and delights in its betterment, who correctly understands Divinity; he alone really advances the mind who appreciates the soul, as St. Thomas substantially holds that the more the mind is developed the greater capacity will the soul have for Heaven's glory.

Nor Moses nor Christ sat in the chairs of learning, and yet for all it is everlastingly true that the radiance of their legislation is the safest guide to the restless fet of science. We need not wonder then at the glorious galaxy of reverent Catholic sages that bestar the ages with their splendid discoveries. The rhapsody of Gladstone, a typical Protestant, is not a hurried expression, the outcome of a pleasing humor, but a mighty eulogy marked with preparation and sealed with sincerity. Speaking of the Catholic Church, he says: "Its art is the art of the world, its genius the genius of the world; its greatness, glory and grandeur and majesty have been almost, though not absolutely, all that in these respects the world has had to boast of." And yet we will hear young impudence, ignorantly inveighing against the Church as the parent of progress—incarnate imprudence that knows nothing of our faith and is a negative quantity in science which it attempts to bolster with its senseless speech and brazen effrontery.

(Concluded on page 113)



CHRISTIAN DOCTRINE—THE TEACHER.

By Reverend Wm. J. Clifford (Montana).

The only purpose for which the Church establishes schools is in order that religious education may be given in conjunction with the school education. I do not think that any one doubts, but that the public schools fulfill very well the function of secular education, and our fight with them is not that they do not teach proven matter well enough, but that they rather exclude altogether anything that would tend to morality or the carrying out and fulfilling of the ideals of life. With this, then, in view the Church insists that education and morality must go hand in hand, and consequently it has been teaching, and it is teaching in the most conscientious manner the subject of religion.

It is true that defects may be discovered in particular cases, but this charge, against our Catholic schools as a body, is most certainly false and easily disproved.

It has always been the fundamental principle of educational institutions and teaching communities, ever since they began, to teach well the Catholic truth, and they made it the basis of moral training of our Catholic people, as many thousands will testify.

It being assumed, then, that religion is the necessary leaven of all education, we ought to ask ourselves the question—does the religious syllabi in our schools fully and adequately meet the requirements of our day, under present conditions in these United States. With the view of education and better understanding of the function in our present day schools, I beg to present a few thoughts for consideration which may help to increase greater attention on the part of pupils to our Catholic truths.

The first part of our subject, then, calls for an inquiry into the status of doctrinal, religious teaching in our parish schools, as regards both the extent of that teaching and the persons and qualifications of those on whom rests the duty of attending to it. What do they seek to teach?

At first sight it might appear difficult to generalize on this matter, but after due deliberation of all that has been read and said on the subject of doctrinal teaching, after listening to the opinions of teachers, pastors and superintendents, from different sections of our land, who have exceptional opportunities to observe the workings of our schools, and are deeply interested in all that can promote their welfare, I have come to the conclusion that in whatever else dioceses or sections may differ, there is little or no diversity in the conditions surrounding the teaching of Christian Doctrine, at least in dioceses whose parochial school systems have reached fair development.

In respect to Christian Doctrine, its teachers and their attitude towards it, schools may be classified as follows:

Schools in which the grade teachers, Brothers, Sisters or seculars, are expected to do all the teaching of Christian Doctrine, including its illustrations and development, and applications to life and conduct; excepting that the pastor or assistant pastor usually instructs a class preparatory to First Communion or Confirmation. Occasionally this instruction is left to the grade teachers. I am not prepared to give an estimate of the relative number of such schools, but I believe it is by no means inconsiderable. Nor do I think it necessary to argue long against such a condition, for the gravest authorities in the church have scored it in the highest terms. We all know that there is much to be said of the drains upon the priest's time and energy, in attending to the material needs of the parish, building, collecting and devising ways and means to pay off debts; in the various pastoral duties of administering the sacraments, visiting the sick and burying the dead, celebrating Mass at late hours, and what not. It is all very absorbing and distracting without doubt. It might be comforting to a pastor to reflect that while he is caring zealously for the sheep and goats, the lambs are

safely folded and tenderly guarded and nourished by their pious and devoted religious teachers. But the Holy Father, the chief shepherd of the flock, and the Councils of the Church from Trent to Baltimore, sternly admonish us that it is the priest's duty to feed those lambs their spiritual food, and while he may need and employ the aid of others, he cannot lawfully place upon them almost the entire responsibility of religious instruction in the school.

Unquestionably this is a danger in our parish school system. Nor does the evil stop at denying the children the religious instruction due to them from the priests. Anyone with experience will admit that diligence in preparing catechetical instructions suited to the capacity of the children, gives a man a style and a power that will add amazingly to his efficiency in the pulpit when preaching to the people. For after all, in matters of faith, are they not all children? And do they not all love the simple, plain, though withal earnest and eloquent catechetical style? Do they not thirst for the story, the illustration, the liturgical application, which form a large part of true catechetical instruction? Of course they do, and our practical, pastoral Holy Father declares we must give them such or faith will weaken.

Dangers of All Instruction by School Teachers.

Besides, the neglect of teaching Christian Doctrine alienates the children from their spiritual father, and weakens his hold on their devotion and affections. And this is a great loss. We all know, moreover, that a pastor's attention to the children seldom stops with them. They transmit the current, the impressions they receive, to the parents and others at home. What an agency the earnest, zealous and resourceful man can make of them to help tone up the whole parish! But, I am treading on well-worn paths. These things have been said, and well said, time and time again. From every point of view, then, the pastor who fails to act as the teacher of his children, and thinks that others can supply for him, makes a big mistake.

There is a second class of schools in which grade teachers do practically no thorough catechetical work, have absolutely no methods of instruction, but are restricted to hearing the recitation of the catechism and perhaps some very superficial verbal exposition. Two or three times a week, the pastor or assistant supplements this by an exposition of the Christian Doctrine, in some cases taking the pupils by single grades, or rooms; in others, assembling the whole school or several grades of it at a time for instruction. The reasons given for the restriction of grade teachers, for the most part religious, to the task of storing the child's memory with the raw material of religious truth to be fashioned and formed into proper shape afterwards by the hand of the pastor, seem to reduce to one or more of the following:

The gradeteachers, it is alleged, are incapable of expounding the truths of religion through ignorance of the subject. They have had no adequate instruction themselves, how can they explain the difficult doctrines of Faith exactly and thoroughly to the children? Besides, they have not the requisite canonical mission. They have no business teaching religion in the full sense of the word. On the Apostles and their successors, the bishops and priests of the church, was the injunction laid "Going, teach all nations." Quite in line with this reason it is sometimes urged that for the most part our grade teachers are women, good women to be sure, but after all women, in whose hands religious instruction is liable to be characterized and weakened by emotionalism or sentimentality.

Then there is the apostolic charge "Mulieres in ecclesiis taceant." "Let women keep silence in the churches." The school in its capacity of teaching religion is only an extension of the pulpit of the church. Their office, therefore, of school teachers, even though they are consecrated

religious, gives them no more right to act as instructors in religion in the class room than it does to ascend the pulpit and enlighten the faithful therefrom. Let them confine their exertions to the words of the catechism and Bible history, teach the prayers and edify the pupils. The priests will do the rest. I am well aware that not a few excellent pastors take this view of the responsibility of teaching Christian Doctrine. Nor is it confined to the clergy. Teachers will be found who hold it, and direct their course accordingly, influenced, however, more by fear of their lack of knowledge and ability to explain the catechism, than by St. Paul's prohibition. I believe that it is a mistake, that the reasons on which it is based are unsound, that the defects alleged in teachers are exaggerated, or at any rate, susceptible to remedy. This I shall discuss later.

Between these two extremes there is a third class of schools, teachers and pastors, following what may be termed a middle course, though I willing admit that there is room for more extended and more accurate information, and improvement in methods of instruction on the part of teachers. The regular grade teachers, be they Brothers, Sisters, or seculars, do not confine themselves to hearing mere words and teaching prayers, but give half an hour or more every day to the teaching of Christian Doctrine in its various departments: Catechism, Bible history, liturgy, prayers and pious practices, explaining, illustrating and applying the truths of Faith more or less pedagogically and fruitfully, using perhaps different methods, but trying to the best of their ability to expound the Catholic doctrine to their pupils, to instruct their intelligence and to form in them religious habits. The pastor or assistant goes regularly and as often as he can to the classroom, and with the teacher as one of his auditors, supplements his or her work with his wider knowledge, his stronger personality, and the inestimable power of his pastorate and canonical mission.

The Pastor the Official Teacher of Religion.

This method of procedure is based on the conviction that the pastor, or his assistant, is indeed the official teacher of religion in the school as well as in the pulpit. On him rests a grave responsibility to instruct the children. The divine commission to go and teach, while it concerns directly and primarily the Bishops, the successors in the full sense of the word to the office and the powers of the Apostles, is and must be, by the very nature and scope of evangelical work, extended to him. But this does not by any means imply that others are excluded from a share in the labor and the merit of the glorious work, or that their efforts should be confined to the paltry business of hearing the words of the little catechism, supplemented by teaching of prayers and a few devotional practices. On the contrary, such a method, if it can be called method, violates the laws of sound pedagogy, lowers the ideals of our teachers, neglects to utilize a vast and splendid power which the religious vocation has provided, and as a matter of fact is often impracticable. For, say what you will of the pastor's duty in the classroom, he has many other grave obligations, which render it impossible, as a rule, for him to give to catechetical instructions the time it requires and the study and preparation necessary to do full justice to it, if he attempts to carry the burden alone. It would doubtless be preferable if priests, themselves properly equipped for the work, could relieve the grade teachers entirely of this office. There may be cases in which this is possible, but I believe they are extremely rare.

After all, why this reluctance to allow the grade teachers to explain the catechism? They may not, as a rule, have the extent and breadth of theological knowledge possessed by those who have made a course of theology in a seminary, but they are not called upon to teach technical theology. According to Bishop Dupanloup, Spirago, concerning the need of method in Christian Doctrine, voices the opinion that "The catechist who has a comparatively limited knowledge, but possesses the art of imparting the truths of religion in an excellent manner, will obtain far better results than the learned theologian who is lacking in method and practical skill." So the great Bishop of Orleans recognizes the possibility of successful catechizing on the part of a methodical teacher with comparatively limited knowledge; and bear in mind, that he is not pleading the cause of those who would have your grade teacher merely get the words of the catechism into

the memory of the pupils. Of all authorities on catechetics, he is perhaps the most unmerciful opponent of this process.

Now, what is there in the nature either of the divine science or of their mental, moral or physical constitution to prevent our grade teachers from acquiring at least an ample sufficiency of information, and thus to discharge profitably the work of true catechists, in all its departments; to teach catechism in the fullest sense; illustrate it by stories from Bible history, the lives of the saints and other sources; trace its meaning and expression in the liturgy of the church, with its ceremonies and feasts; correlate it with other studies; and, finally apply it all to the lives and conduct of the children. They may not have in its strict sense a canonical mission, but neither had our fathers and mothers when they planted the first seeds of divine truth in our tender souls, and turned out infant steps into the paths of virtue.

Position of Grade Teachers.

The grade teachers in our schools, especially the religious teachers, are the representatives of the parents, and in consequence have a quasi-natural right and duty to train the children mentally and morally in religion. They may never have exercised their powers on the abstruse questions of speculative theology, grace, predestination, free will and the rest, but who will assert that their charges will suffer loss in consequence?

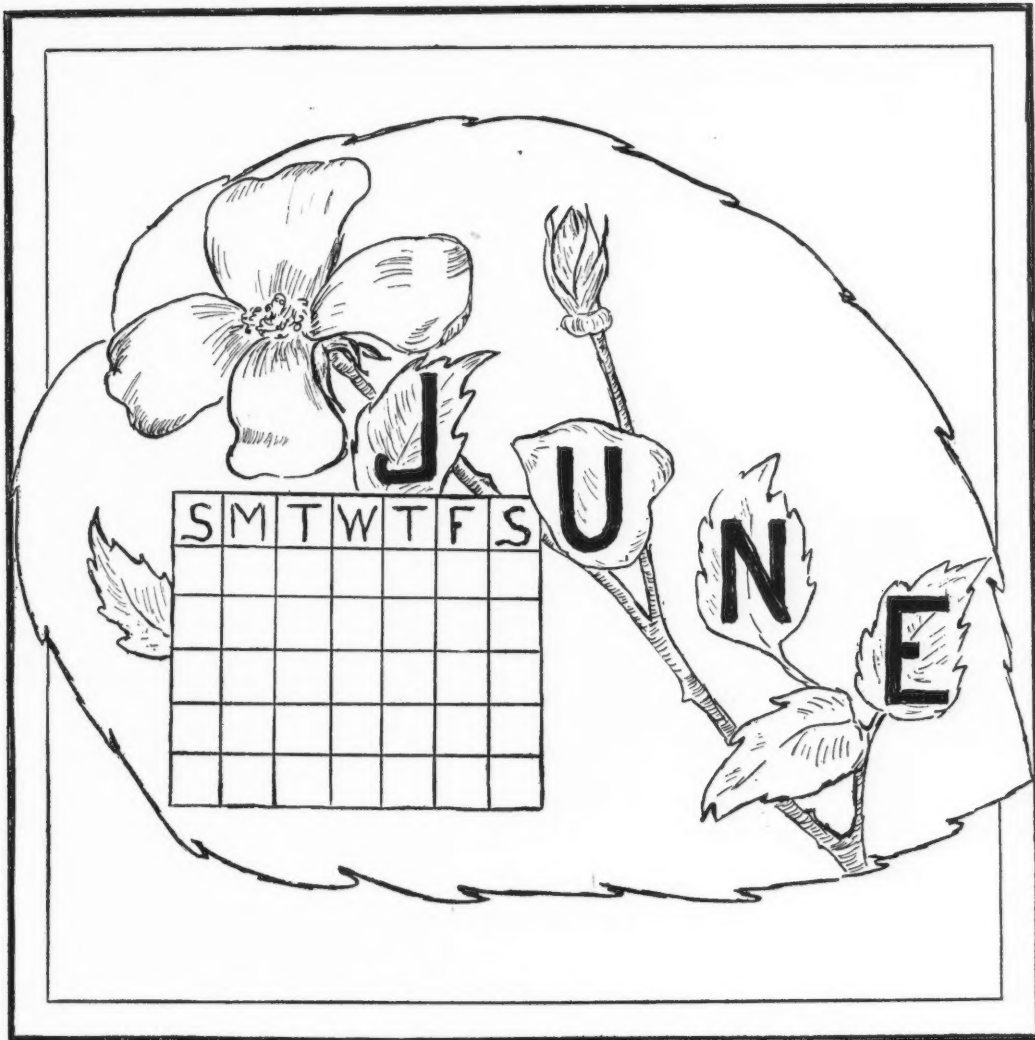
Scholastic terminology may have no more meaning for them than the hieroglyphics on an Egyptian temple; but their daily dealings with the language of the little ones, to reach down to them is a gift which many who have sat at the feet of a Gamaliel find it hard to acquire after years of practice. Few of them can read the Summa Theologica and marvel at the miracles therein wrought by the brain and pen of the Angelic Doctor; but they can find in any Catholic book store, simple, solid and well-prepared food for their religious taste and capacity in excellent catechetical works done in the vernacular. They may not enjoy the *gratia status Sacerdotalis*, but is the hand of the Almighty thereby shortened? They, too, have a vocation and a glorious one, they have their special graces, albeit not those of the apostolic ministry. Might we not in this matter learn a lesson from the great catechist, the vessel of election, who carried the name of Christ over land and sea, "before the Gentiles and kings and children of Israel," who speaks with gratitude of "those women that labored with him in the Gospel," associating them "with Clement," a Bishop, a Pope, the disciple and successor of Peter, "and the rest of his fellow laborers, whose names are in the Book of Life?"

As to the inclination of the sentimental in religion which we have our attention called to occasionally by those in dread of the woman teacher, I confess I feel no alarm at it. I have seldom seen any dangerous excess of it. Is the sentimental bred in us by some evil agency that we should fear it, or despise it, or neglect to use it? On the contrary, I respectfully submit that a little dash of emotion or sentimentality, or whatever you choose to term it, might improve the catechetical methods of some theologians of the sterner sex. I should fear more for its absence than for an excess of it. And if the religious charged with the instruction of children, were given the advantage of some such training, in doctrine and catechetics as I am about to advocate, any undue inclination towards the sentimental in religion would be easily counteracted. Tenderly devoted as they are to the spiritual welfare of the children, anxious by their experiences in teaching other branches to teach this also methodically, to say nothing of the power and influence of their religious vocation, their efforts would result quite universally in what many of us have undoubtedly witnessed here and there, that is, splendid preparation of the soil of those younger souls for the seed of the divine word to be sown by the pastor.

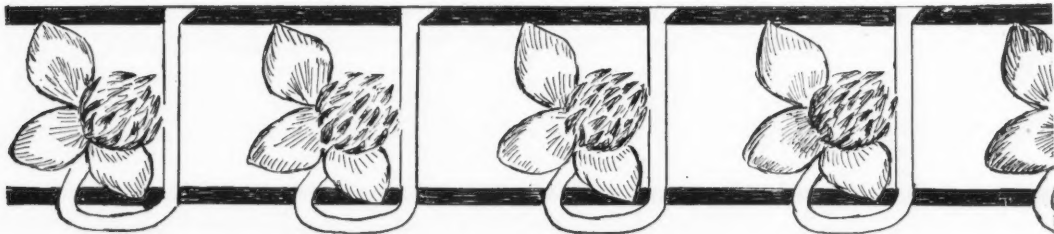
This I conceive to be the true, legitimate scope of the grade teacher of Christian Doctrine, not to supplant the pastor, but to aid him, rationally, pedagogically and to the full extent of her powers and the capacity of the child mind. How easy and delightful the priest's task, and how fruitful, when the children are thus made ready for his labors, to amplify, strengthen, clarify, and apply authoritatively to life and conduct, the truths already imparted in the daily class and by the grace of God bring them to fruition.

June Booklets

Martha A. Colby, Supervisor of Drawing El Centro, California



This wild rose design is very appropriate for a June Booklet cover to be used for containing any sort of June work. It is especially appropriate for a wild rose book.



The clover border design is simple and attractive, drawn as a top and bottom border piece on a front cover, with any appropriate lettering between that announces the subject, as Nature Study, June Drawings, June Verses, etc. This is also a neat blackboard border if drawn in appropriate colors.

Lessons on Choosing Life Work

An interesting and instructive series of vocational guidance lessons has been worked out for the eighth grade pupils of the Cicero, Ill., schools by Supt. W. W. Lewton. The material and outlines were adapted from an article entitled "Vocational Guidance of Grammar School Pupils" in "Educational Administration and Supervision" for March, 1915.

For some time it has been felt that the school had a duty to give the pupils a general acquaintance with industrial conditions, and to warn them of the hopelessness of the "blind alley job." The majority do not go on to the high school. Most of those who go to work at fourteen are not driven to do so by the lash of poverty, as reactionary employers would have us believe, but because the traditional school does not give them what they want. In work they find the desired activity. The lessons give a bird's-eye view of the whole field. The pupils are given a list of questions and write their answers. Some of these questions were:

How do you intend to earn your living when you are thru school?

Why have you decided to earn your living in this way?

What education do you need to fit yourself for the kind of work you intend to do?

How much will it cost your parents to fit you for the work you are going to do?

How much pay do you expect to get each week of the first year that you work?

What is the highest pay you can probably ever get?

Lesson I.

Work a necessity. Work not a curse, but a blessing, if wisely chosen. Considerations in the choice of one's life work. (a) Knowledge of one's own powers not possible without sufficient "education." (b) Some knowledge of the opportunities for choice.

Kinds of work: 1. Brain and Hand Workers, (a) Professional, (b) Public Service Workers, (1) The Civil Service Officials of the Federal Government—State, County, City, (2) The Army and Navy, (c) Managerial and Commercial Workers, (d) Hand and Brain Workers. 2. Hand and Brain Workers. (a) Skilled Workers, (b) Semi-skilled Workers, (c) Unskilled Workers.

Lesson II.

Introduction. The caste system—its origin—The Hebrews—Greece and Rome—England in the colonizing period. Industrial autocracy—the Revolution in industry—the Factory system—use of Machinery—Growth of cities—The trusts. Unequal opportunity. Child labor.

1. General opportunities for boys and girls from 14 to 16 years of age.

2. Reasons why these opportunities are few.

3. Reasons why some employers are willing to take children between 14 and 16 years of age.

4. General health conditions in these occupations, (a) compared with school conditions, (b) dangerous occupations.

5. Beginning wage.

6. Future prospects, (a) as to wage, (b) as to increase in skill, (c) as to mental growth.

Lesson III.

1. Opportunities between 14 and 16 compared between 16 and 20. 2. Reasons why the opportunities between 16 and 20 are greater. 3. Amount and kind of education needed for the various groups of occupation. Labor—Commercial, Technical, Professional. 4. Has the amount and kind of education a definite relation to one's usefulness in the world?

These three lessons were plain talks by the teachers, with some discussion on the part of the pupils. Other

teachers who wish to take up this subject may find inspiration in Puffer's "Vocational Guidance" and Gray's "Vocational Education."

The six main lessons of the series were given to all the eighth grades assembled in a central building; the boys and girls were addressed, separately, by experts in the several vocations treated. One lesson was given each week until completed. Each speaker was requested to follow this outline: 1. The Occupation. 2. General characteristics needed for success in this occupation. 3. Education needed. 4. Age of entrance to occupation. 5. Time it takes for training. 6. Cost of training. 7. Chance to get training in Chicago. 8. Wages and demand for workers (a) Beginning wage, (b) Average adult wage. 9. Health conditions, (a) Hours, (b) Strain. 10. Is it a seasonal occupation? 11. Chance for promotion. 12. Value to society.

The topics and the speakers were: Boys, The Doctor. Dr. J. J. Hood; Civil Service, James W. Calley; the Printer, E. E. Sheldon; Building Trades, B. W. Ashby; Business Man, J. W. Dietz; the Machinist, A. M. Houser. Girls. The Teacher, Edwin MacLuckie; Stenographer, Daisy M. Bell; Telephone Operator, G. E. Sullivan; Trained Nurse, Mary C. Wheeler; Dressmaker and Milliner, Jean E. Bliss and Mrs. E. H. Roberts; Saleswoman, Anne S. Davis.

The pupils took notes on these talks and lectures and wrote up the subjects on the day following each lesson. Upon the completion of the series of lessons there was a summing-up by the teachers and a discussion of the comparative desirability of the several vocations treated. Finally the list of questions given at the beginning was answered again by the pupils. Some surprising, but to be expected changes of heart resulted.

Knowledge is power. The youth thus equipped is more likely to choose wisely his life work; he has multiplied his chances of attaining success, a success measured, not necessarily in dollars, but in the largest usefulness. His will be true success if it can be said of him that

"His heart was in his work, and the heart
Giveth grace unto every art."

PROMOTION DAY

The time has come when we must say

To all a kind good-bye;

We'll miss you at our work and play,

As busy moments fly;

While we would gladly longer stay,

If duties might allow,

Yet this is our promotion day,

And we must leave you now.

As now the year draws to a close,

And schoolmates have to part,

May each, no matter where he goes,

Keep friendship in his heart.

Our places for the past, glad year,

New friends shall learn to know;

To us this day they are still dear,

And shall be when we go.

From year to year, from grade to grade,

Let's strive to win our way;

Until the course we've proudly made,

On graduation day.

Then as we enter into life,

And greater tasks pursue,

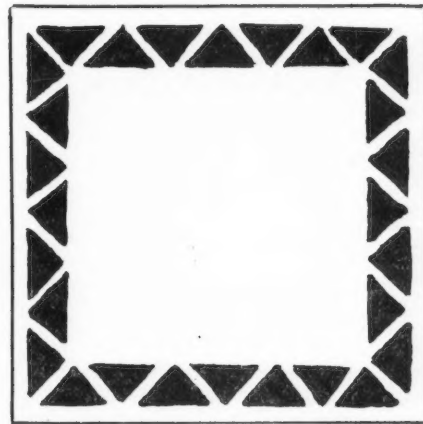
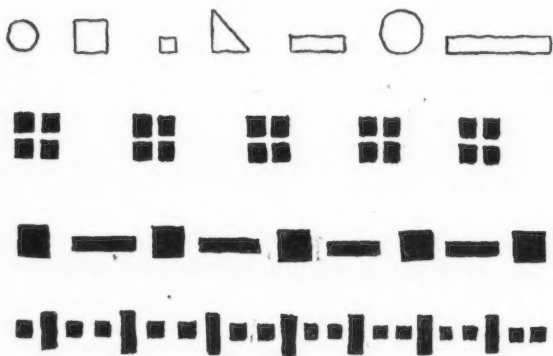
We'll carry in the toil and strife,

What here we learned to do.

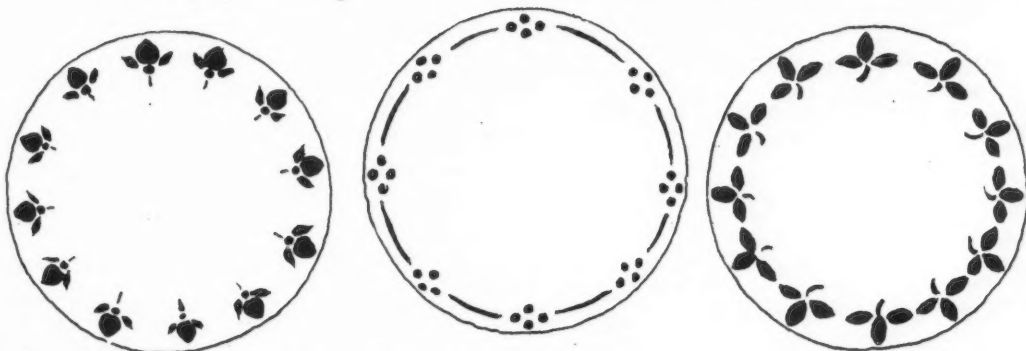
—T. B. Weaver.



Post card for invitation to closing exercises.



Stick Printing

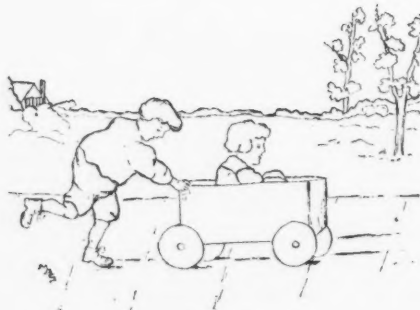


Designs for paper plates and napkins. Stick printing or crayon drawing.

Picture Lessons for Language Stories

Marie A. Shephard, Minneapolis, Minn.

This work may be easily adapted to any class of pupils from Third grade to Sixth grade, for oral or written language stories, according to the ability of the pupils. The pictures with accompanying lessons each may be cut out and pasted on heavy paper or stiff cardboard and given to the pupils. After the pupils have examined their pictures for a few moments they each may be required to tell an oral story, with or without the help of the outline, and pupils advanced enough to do so should then write the story on paper. A variety of ways may be devised for using the pictures to advantage.



A New Cart

THE NEW CART

Suggestive Outline

A set of tools Henry's uncle gave on birthday. Henry has been learning to use them.

Henry's father helped him fix up a part of their basement for a work shop, a nice, clean, light room. So many things Henry has planned to make.

One of first things he made was this cart—large enough and strong enough to be of real use—carry groceries and things from town for mother, to carry little brother or other friends.

Here are Henry and brother Paul—they are going somewhere. Perhaps they are going to show uncle what a strong cart has been made with the birthday tools, or they may be on their way to do some errands. They are having a jolly time as they go.

Please tell the story the picture suggests to you, first aloud, then neatly on paper.



A Pleasant Ride

A PLEASANT RIDE

Suggestive Outline

Here is a boy riding a horse along a country road. He will soon be in the village.

Who can this boy be? Is he a boy from a farm nearby, riding into town for something which he will take back in his basket? Is he a boy living in the little town under the hill? Where has he been, and what could have been in the basket before it was emptied?

The good old horse is enjoying the trot, he seems to know the road very well. What is his name?

There is a story to be told about this boy and horse. Will you please tell what this picture may mean to you, and then write it neatly?



A Rainstorm

RAINSTORM

Suggestive Outline

Something has happened! Happened suddenly—surprised Fred and Louise.

Under grandfather's big umbrella—on their way to school. Fred having hard time trying to hold it over their heads. The wind blew and blew—seemed almost bound to loosen Fred's grip on the handle.

Just as they came around the corner of the school building—sudden gust of wind—caught umbrella—here we see what the wind did.

Surprise—Fred hangs on to umbrella—both hands—does not intend to let grandfather's umbrella blow away. Fred is glad he has strong arms, strong hands and fingers.

The rain blows in their faces—makes it hard to walk. Louise is glad her hat is on a rubber.

Will soon reach the school house door. What will they do with the umbrella?

Please tell the story that this picture suggests to you.

Studies of Noted Paintings

Elsie May Smith

HAYMAKER'S REST—DUPRE

Every country child knows something about the harvest field. Many children have spent much time there, either in work or play, or both. The sight of new mown

hay is robust and strong with a well built figure, such as we usually find in people who live much out of doors and do their work there. Notice the hay piled high behind the farmer and the hillocks in the distance behind the woman. The country behind them seems to slope gradu-



Haymaker's Rest—By Julien Dupre

hay with the delicious odor which it gives, under the bright clear sky of a warm summer's day is something to be cherished in the memory. What child does not like to run and play in the hay, frisking about in it like some healthy young animal. These facts may be recalled to the mind of the children as their attention is drawn to Dupre's picture called "Haymaker's Rest."

This picture shows us a scene in a hay field in France. The haymaker is resting from his toil and has taken his seat upon a pile of the newly cut hay. He is a robust, attractive looking young farmer with a pleasing, intelligent face. A drink is being poured out for him by an equally attractive looking young woman, no doubt his wife. Near at hand is the lunch basket and the rake with which he has been working. We know that it is a clear, sunny day from the strong light which falls on the hay upon which the farmer sits. Notice this carefully, also the strong light behind the woman. It catches the little wisps of hay here and there outlined against the clothing of the farmer. It is indeed one of the most attractive features of the picture and shows the skill of the artist in its careful and accurate representation.

Study the farmer's face and attitude carefully. He looks tired but cheerful and contented. He has a thoughtful, interesting face. He sits comfortably upon the soft hay, leaning one hand against it while with the other he holds out his mug for the drink which his wife is pouring from her jug. Notice her sweet, kindly face. It is also wholesome and fine looking. Like her husband,

ally away toward a river in the background. Beyond it more land lines itself along the horizon. It is an attractive piece of landscape which the artist has given us here as a setting for his harvest scene. Over all falls the strong light of a clear sunny day, and in the foreground are the chief figures of the picture. It is indeed the "Haymaker's Rest," and we are glad to see him and think of him as enjoying a little well earned rest after his arduous labor in the hay field. Those who know say that there is no work more taxing than labor of this character carried on under the rays of the warm summer sun. The rest is deserved and we are glad to see the farmer enjoying it.

QUESTIONS FOR STUDY

- What is this picture called?
- Is this a good name for it? Why?
- Is the farmer alone? Who is with him?
- Who do you think this woman is?
- What is she doing for the farmer?
- Where is he sitting? What kind of a man is he? Do you like his face? Why?
- What do you read in it? Does he look tired, cheerful, contented?
- Does he look comfortable in his place upon the hay?
- Where is his free hand resting?
- What is he doing with the other?
- Do you like the woman's face? Is she kindly and attractive looking?

(Continued on page 105)

Agriculture in Elementary Schools

T. A. Erickson, Superintendent of Junior Extension Work in Agriculture, University of Minnesota

LEGUMES

June, the month of clover and alfalfa, is a good month in which to study the legumes. Perhaps no group of plants is receiving more attention from the American farmer just now than the clovers and alfalfa. The study of these plants may be made especially interesting to boys and girls.

OBSERVATION LESSONS

Begin the work by observation lessons with the things with which the children are most familiar and in which they are interested. Have them bring the common white



Illustration I—A Young Red-Clover Plant Showing the Characteristic Nodules on the Roots. (From Benson and Betts' Agriculture.)

clover blossoms and other varieties which they can find. Let them tell as much as they know about them. Bring out the beautiful story of the clover blossom, its honey and the bees, and the important relation between them. Perhaps many of the children do not know that the flowers are beautiful for a purpose, and that honey is placed in them, possibly, in fact, to tempt bees to carry pollen from flower to flower so that the plants may be fertilized and bear seed. If the bees fail to do their part, many of the legumes bear few or no seeds.

Have the children compare the flowers of clover, sweet peas, beans and alfalfa. They all have more or less beautiful flowers, shaped like butterflies. The resourceful teacher can make a splendid story from this observation. Ask the children to bring as many varieties of these plants as possible. From the varieties they know, teach them how to know the others. Make the following list for them to find: Medium red clover, mammoth red clover, white and alsike clover, crimson clover, the sweet clovers, alfalfa, peas, beans, cow pea, soy bean, the native pea vines, and vetches, and peanut. Each of these may be made the subject of a story.

Compare the plants brought as to value on the farm. Many of the children will be surprised to know that the peanut belongs to the same family of plants as alfalfa.

ROOT STUDY OF THE PLANTS

A special exercise should be made of the root study of these plants. Some of the older boys will be glad to dig up some plants very carefully. Look for the little nodules, storehouses of nitrogen. Give the children the real-

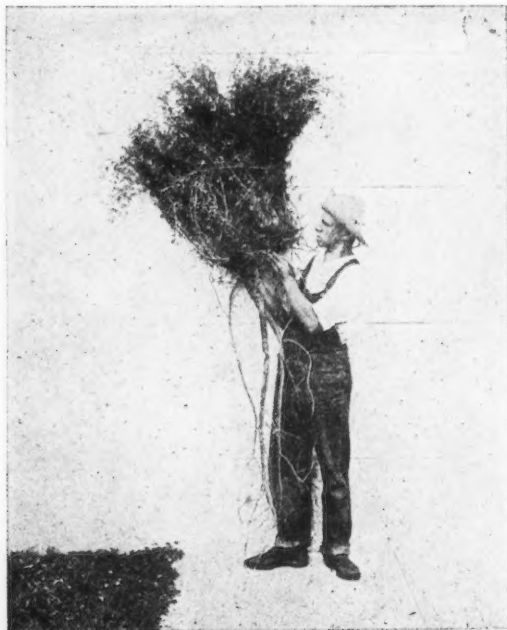


Illustration II—An Alfalfa Plant Several Years Old. Note the Generous Root System and the Size of the plant. (From Benson and Betts' Agriculture.)

ly wonderful story of what these plants do for us when they collect these supplies of nitrogen.

Farmers have always known that clovers and other legumes enrich the lands on which they are grown, but until within the last few years they have not known how it is done. Nitrogen is one of the main plant foods of the soil. All green plants can take it from the soil, but legumes also take it from the air. Certain bacteria cause the nitrogen from the air to collect in little nodules on the legume roots. The soil is thus replenished with nitrogen supplies for other plants. Nitrogen is one of the most expensive foods for plants, stock and men. For this reason the legumes are very valuable to us.

Either peas or beans contain twice as much nitrogen as wheat and are valuable food. Clover hay contains more nitrogen than timothy and is worth more as feed for stock. The large roots of many of the leguminous plants decay, and thus help enrich the soil. Sometimes the green plants are plowed under in order to add plant food to the soil.

CORRELATING STUDY OF ALFALFA AND CLOVER

In the upper grades several lessons may be spent on the history of alfalfa and clover. Apply this to the local community also. Let the children find out from their fathers how long they have been grown, and with what success.

Have them take a clover and an alfalfa census of the district. This should include the number of acres on each

farm, how many tons of hay cut, how many cuttings, and if a seed crop was harvested.

For the geography lesson, make a clover or alfalfa map for the district and for each farm.

Have the census include the market value of the hay, the cost of seeding and producing the crop. This part of the work may be given in connection with the arithmetic work. If one of the boys reports 10 acres of alfalfa on his father's farm, giving three cuttings of 1 1/4 tons each

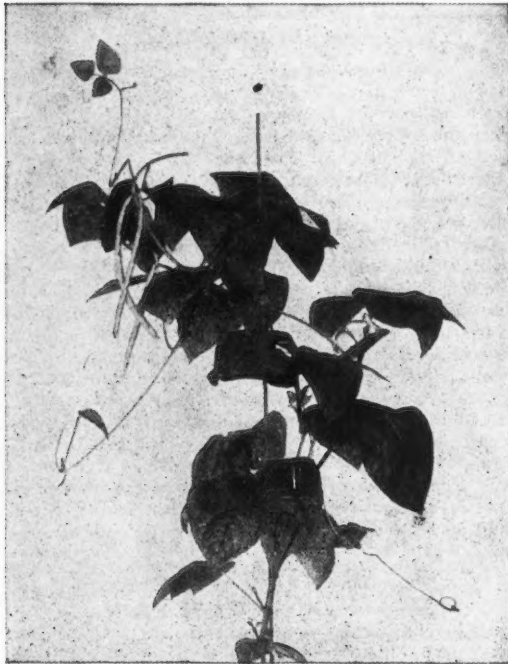


Illustration III—The Cow-Pea. (From Benson and Betts' Agriculture.)

cutting, a great many practical problems may be based on his report. Another boy reports seven acres of clover. Have the class seed it, make the hay and feed it, thru the arithmetic lesson.

Take up each of the important legumes this way. The

garden pea and bean are especially good for the lower grades. The children should bring the seeds of as many of the legumes as they can. Have them notice that all of them are very much of the same kidney shaped type. In connection with the seed testing, test these seeds and find per cent of germination. If possible have a collection of seed pods of peas, beans, vetches, peanut, alfalfa and clover for study and comparison. Notice that all the legumes bear their seed in pods, which generally open at both edges.

For the grades agriculture should be given in story form and in connection with the other school exercises as much as possible. Much of this work will make splendid exercises for the general period. Topics for the general period may then be given for the language lesson, for reproduction. As already suggested, arithmetic lessons based on this work may be made especially interesting. For geography, these studies, as given, will be a good way of getting local geography. As the plants, seeds and farms are studied, the children will be eager to draw them and thus will add to the drawing lesson.

When studies have been completed, the language stories, problems, pictures and perhaps some of the plants dried and pressed, may be combined, and will form very interesting agricultural booklets. The best stories may be read at the club meetings, while the booklets will make excellent exhibits at the county fair or local school fair.

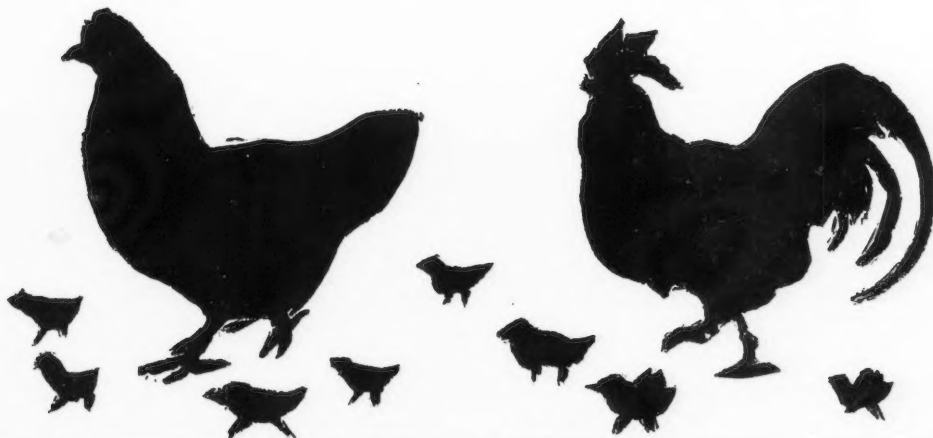
WORK OF BOYS' AND GIRLS' CLUBS

In many schools where boys' and girls' clubs have been organized, these clubs are taking the growing of a plot of clover, alfalfa, beans or peanuts, as a club project, for the purpose of demonstrating the value of these plants. The plot may vary in size from one-eighth of an acre to a whole acre. Many of these clubs hold clover and alfalfa exhibits when the children bring in their best samples, to compete for special prizes. Complete crop reports and stories on "How I Grew My Plot of Alfalfa or Clover," are also exhibited by each club member.

When the club work is the garden and canning contest, the bean and pea will be very interesting for study.

GAMES AND CONTESTS

Games and contests based on the lessons given will add to the interest. Have a "legume game" and see who can name the most varieties from your collection. In the same way, have seeds of all of them, and see who can identify the most in a certain time. At recess a "peanut race" will be greatly enjoyed.



A Paper-Cutting Exercise

Plans for Efficiency in Teaching History

Supt. G. B. Coffman, Pana, Ill.

The greatest factor in the recitation is the teacher. I am aware that teachers spend most of the time in their meetings, discussing the course of study or school legislation. These are minor points compared with the teacher. What we need is more teachers of character, teachers full of enthusiasm for the subject of history, teachers who are trained to investigate and to think, and teachers who know the best methods of presenting the subject to the children.

The Teacher's Preparation

The teacher should come to her class well prepared, and have something definite to give her class. She needs to continue to read on the subject matter and keep in close touch with the economic, the social and political thought of the day. Above all, she needs to study her class-room methods and the methods of other teachers. This is essential to all growing teachers.

Equipment

The teacher must see that the room is permeated with the historical atmosphere. It takes a skillful teacher to do this. If the school does not furnish what is desired to create such atmosphere, she must use her ingenuity to supply it. There must be maps, pamphlets, pictures, diagrams, charts and bulletins. These are just as necessary as a laboratory for chemistry or physics. With such an equipped room, pupils will become interested.

Planning the Work

No teacher can be successful unless she plans her work. She should know before school begins just what she hopes to accomplish. There must be a purpose running thru the entire course, and each lesson must be so planned to help accomplish this aim. There are three great currents running thru all history. (1) The individuality of the people which deals with the social and economical side. (2) The people acting as a whole, as a unit. This brings in the forms and practices of the rulers or governments in expressing their united wills. (3) The relations with other peoples or nations.

Many times these currents flow together but they can be studied as tho they were separate. The teacher should always hold these in mind and so plan the lessons so that each lesson will contribute to the general plan of the term's work. Some subjects are largely economic or social, others may be political or pertain to foreign affairs. Whatever they may be, the plans should be such that the lesson will bring the class near to the goal, the plan for the term. No subject in history should be studied for itself alone. It should help some on the general plan. At this point is where history teachers fail. They, many of them, fail to make connection. The story was interesting but it was away, somewhere, no one knows. It is soon forgotten because it is not connected up with the main line. The teacher nor the pupil sees anything in the story, so far as the development of the nation is concerned.

Conducting the Recitation

Much depends on the way of conducting the recitation. Many teachers do the most of the reciting. Take your bearing and see if you are doing it. How many times the pupils are restless under such recitations. Such recitations are failures. The pupils must be living over again the history; they must be feeling and acting as did the people of whom they are studying. Reverse the recitation. Have the pupils to ask questions. The recitation should be a conference between the pupils and the teacher. One should ask as many questions as the other. Of course the teacher must be the leader and should guide and hold the thought along the lines so planned. Have pupils ask a series of questions on some subject and have them direct the questions to the class or the

teacher. Under such guidance watch the interest grow. Note how the pupils will come prepared for such work. Step out of the class and permit, occasionally, some pupil to conduct the class. They may be a little noisier than when you are there. In time, under such guidance, the pupils will become methodical.

Assigning the Lesson

I should always assign the lesson for the next day at the beginning of the recitation. The average time for such assignment is about one-fifth of the time of the recitation. The plans for the students should carefully be laid down. No skillful teacher will assign by page. Yet how many history teachers never get beyond this kind of assignment. The assignment should point out the difficulties and should point out the essentials and the non-essentials. Problems of thought should be given, and tests should be pointed out which the pupils can apply to themselves. Pupils should not be permitted to take the assignment on scraps of paper. Have a note book for the purpose. They should copy the assignment in this book. Occasionally, pupils themselves may make the assignment. They can anticipate what is to come and it is a good lesson for them to make the assignment. But, remember, not as so many teachers do it, by the page. An example of this where pupils may be asked to make the assignment would be at the close of the civil war. The situation would reveal to them the return of the soldiers to peaceful conditions and the restoration or the handling of the seceded states and the settlement of the slave question.

Definite Types of Recitations

The history teacher should have definite types of recitations and should develop them and hold to them as near as possible. Reproduction is the simplest type. Some history should be reproduced by memorizing. Examples of this, some sections of the constitution should be memorized word for word. History teachers should not deprecate this value.

Committing Dates

The pupils should be trained in the time value. There is much in fixing the relation of events. Teachers used to put too much time on dates and of late years, too little. Pupils should be trained to commit dates and to have a conception of the time. Teachers should work out devices to teach time relations.

The Map Work

The teacher of history must not forget the map work. This is essential because many of the pupils have but little conception of location. History to mean something, must be localized. Too often, France, Italy or Holland means somewhere in Europe to many of the pupils. Cincinnati, St. Louis or Chicago means out west some place. The places should be located. Geographical conditions should be reviewed. Outline maps may be used to excellent advantage.

Getting Clear Statements of Facts

Accurate and clear statements are hard to get from students. This fault lies at the door of all the teachers. We are too eager to get over the ground and we are apt to correct the statement for the pupil. It is much easier to do this than to have the pupil do it himself. Often bad language is used, language that is not clear in its meaning. In most cases the subject matter is just as hazy as the language and the teacher should take the time to see that the pupil makes the recitation in a clear, logical way. It may be necessary for the pupil to refresh his memory. In the long run you will be rewarded if time and attention are given to this all along the line of teaching. Pupils will learn that it must be done that way

and they will seek to do it that way the first time. Get a clear statement of the facts and have the paragraphs well worked out.

Cumulative Reviews

There is much need of cumulative review. It may be hard for the class to do this. But to follow the plan for the term, it is very necessary. This review should be carefully planned. I do not mean miscellaneous reviews. An example of this review might be as follows: Each new tariff bill studied, have the class review the previous bills studied. Each new law studied concerning banking, have the pupils review the previous laws on this subject. The same should be of slavery, reciprocity, etc. At the close of the term the pupils will know the trend of the subject thru the entire history of the period.

Written Tests

There is much value in written tests. These tests should be short, five or ten minutes. This gives the pupil a chance to arrange the thought and to express it on paper. The pupils should do the work. They should grade the papers and make the estimates of the worth of the papers. They should have the privilege of challenging the work of any critic. Reasons should be given. Questions may be asked. Often the pupils should make their own questions, with the understanding that they are to cover certain fields. Very thoughtful questions will often be asked. The fact that they are to ask questions will cause a very careful examination of the subject matter.

Using the Blackboard

Another type of recitation is the use of the blackboard. How many teachers fail to use the board. So many things may be placed before the eyes of the pupils, such as outlines, maps, etc. The pupils should have the privilege of placing outlines, maps and answers on the board for inspection and criticism. It is a means of learning thru sight as well as hearing.

Reciting With Open Books

I once visited a teacher where the recitation was conducted with the open books. I noticed that the teacher was directing the questions in such a way that pupils could not repeat language of the book and answer them. The type of questions must compel criticism of facts, comparison of events, judgment on the action of men and inferences based on the written word. If the teacher has the ability to conduct such a recitation it becomes valuable to the pupils.

Getting the Thought

The real object is to have pupils assimilate. It is very hard sometimes to distinguish whether the pupil is reciting the author or the subject. Sometimes he remembers phrases and even paragraphs and is able to recite them, knowingly. But when questioned, he fails to have the facts. He does not understand. With some pupils it is easier to commit language than it is to learn the meaning of that language. Pupils will usually take the easiest way to satisfy the teacher. The teacher should conduct the recitation so that the pupils will not be tempted to commit language where he should be getting thought.

Mental Images of Places and Events

It is hard to get the mental image fixed. Much of the teaching gets no further than the symbols. What the teacher wants to do, is to transport the pupils to the time and place of the event. Let them see and hear the people as they were. Let them know the manners, the customs. Then let them reproduce the mental, moral and physical conditions under which the actors lived. Let us remove the prejudice and sophistications as near as possible carried down to the present times. Let us attempt to make the pupils feel that they are living the lives of those people. When they know their problems, they will be able to judge much better. Such teaching will be real history to them. Let us strive for such teaching.

PICTURE STUDY—HAYMAKER'S REST

(Continued from page 101)

- Are they both wholesome and robust?
- Has their life a tendency to make them so? Why?
- What do you see on the ground behind the woman?
- What kind of a day is it? How can you tell that it is a clear sunny day?
- Where does the strong light fall?
- Is it well represented? How is the skill of the artist shown in its representation?
- What do you see behind the farmer, and in the distance behind the woman?
- What do you see in the background of the picture?
- Is this an attractive landscape? Why do you think so?
- Where are the chief figures placed with reference to the landscape?
- Do you think the farmer deserves a rest? Why?
- Do you think this is an attractive picture? Why do you think so?
- Have you ever played or worked in a harvest field?
- Did you enjoy it? Did you find it was hard work?
- Do you like this artist's presentation of this scene?
- Why? Would you call this a beautiful picture? Why?

THE ARTIST

Julien Dupre, a landscape and figure painter, was born in Paris March 17, 1851. He was a pupil of Pils, Lehmann and Langee and received second class medals at the Salon of 1881 and the Paris Exposition of 1889. He was admitted to the Legion of Honor in 1892 and received a medal at the Centennial Exposition in Philadelphia in 1876. His pictures depict peasant life. They are fresh, original and full of a certain individual style. They are the work of a man who not only sees for himself but interprets what he sees in his own charming manner. They are painted with frank simple methods, revealing strong draughtsmanship and the careful observer of nature.

"Mowing Clover" was painted in 1880; "The Refractory Cow" in 1885. These pictures are in the Luxembourg Gallery in Paris. His picture called "The Pasture" is in the museum at St. Louis, Mo. The artist has a studio in Paris.

JUNE

June overhead!
 All the birds know it, for swift they have sped
 Northward, and now they are singing like mad;
 June is full-tide for them, June makes them glad,
 Hark, the bright choruses greeting the day—
 Sorrow, away!

—Selected.

JULY

When the scarlet cardinal tells
 Her dreams to the dragon fly,
 And the lazy breeze makes a nest in the trees,
 And murmurs a lullaby,
 It is July.

—Susan Hartley Sweet.

AUGUST

It is summer, it is summer,
 How beautiful it looks!
 There is sunshine on the old gray hills
 And sunshine in the brooks,
 A singing bird on every bough,
 Soft perfumes on the air,
 A happy smile on each young lip,
 And gladness everywhere.

—Selected.

"I love you, mother," said little John;
 Then, forgetting his work, his cap went on,
 And he was off to the garden swing,
 Leaving his mother the wood to bring.

"I love you, mother," said rosy Nell;
 "I love you better than tongue can tell";
 Then she teased and pouted full half the day,
 Till her mother rejoiced when she went to play.

School Entertainment

RECITATIONS FOR CELEBRATION OF FLAG DAY, JUNE 14

Flag Salute

Flag of the sun that shines for all,
Flag of the breeze that blows for all,
Flag of the sea that flows for all,
Flag of the school that stands for all,
Flag of the people, one and all,
Hail! flag of Liberty! all hail!
Hail, glorious years to come!

—Butterworth

Old Flag Forever

She's up there, Old Glory, where lightnings are sped
She dazzles the nations with ripples of red;
And she'll wave for us living, or drop o'er us dead,
The flag of our country forever!

She's up there, Old Glory, how bright the stars stream!
And the stripes like red signals of liberty gleam!
And we dare for her, living, or dream the last dream,
'Neath the flag of our country forever!

She's up there, Old Glory, no tyrant-dealt scars,
No blur on her brightness, no stain on her stars!
The brave blood of heroes hath crimsoned her bars.
She's the flag of our country forever!

—Frank L. Stanton.

Betsy's Battle Flag

From dusk till dawn, the livelong night,
She kept the tallow-dips alight;
And fast her nimble fingers flew
To sew the stars upon the blue.
With weary eyes and aching head,
She stitched the stripes of white and red;
And when the day came up the stair,
Complete across a carven chair
Hung Betsy's battle flag.

Like shadows in the evening gray,
The Continentals filed away,
With broken boots and ragged coats,
But hoarse defiance in their throats.
They bore the marks of want and cold,
And some were lame and some were old,
And some with wounds untended bled,
But floating bravely overhead
Was Betsy's battle flag.

Then fell the battle's leaden rain—
The soldier hushed his moans of pain,
And raised his dying head to see
King George's troopers turn and flee.
Their charging column reeled and broke,
And vanished in the rolling smoke,
Before the glory of the stars,
The snowy stripes and scarlet bars
Of Betsy's battle flag.

The simple stone of Betsy Ross
Is covered now with mold and moss;
But still her deathless banner flies,
And keeps the color of the skies.
A nation thrills, a nation bleeds,
A nation follows where it leads;
And every man is proud to yield
His life upon a crimson field
For Betsy's battle flag.

—Minna Irving.

Our Flag

Your flag and our flag
And how it floats today
O'er your land and my land,
And half the world away.

Blood red and rose red,
Its stripes forever gleam;
Snow white and soul white,
The good forefather's dream.

Sky blue and true blue,
With stars that beam aright;
A glorified guidon of the day,
A shelter thru the night.

Your flag and my flag—
Oh, how much it holds!
Your heart and my heart
Secure within its folds.

Your heart and my heart
Beat quicker at the sight;
Sun kissed and wind tossed,
The red and blue and white.

The one flag! the great flag!
The flag for me and you!
Glorified, all else beside,
The red and white and blue.

W. D. Nesbitt.

Our Beautiful Colors

(Recitation for Three Children for Flag Day)

All

(Carry Flags)

Oh see! on high our flag unfurled—
The fairest ensign in the world!
We love each star and stripe—each hue—
Our beauteous red and white and blue.

First Child

I choose the pretty glowing red—
I think of ruddy fruit and flowers;
Of cherries rip'ning over head,
Of roses garlanding June's bow'rs.
Bright poppies nodding on the lawn,
Sweet clover blossoms at our feet;
And clouds all flushed with rosy dawn,
And tulip cups so gay and sweet.

Second Child

And I will choose the snowy white;
I hear the sliv'ry chime of bells
From fragrant lilies, tall and bright,
That sway in fairy moonlit dells.
I see the orchard trees! a mass
Of blossom—soft as drifted snow;
While daisies dot the meadow grass,
And white winged butterflies flit low.

Third Child

Oh, I love best this dainty blue!
It means such lots of lovely things;
The summer sky's own chosen hue—
The beauty of the blue-bird's wings.
Forget-me-nots, like happy skies,
The blue-bell and sweet violet, too;
And best of all, our baby's eyes!
What color can compare with blue?

All

So once again our flag we wave—
The Red that bids us all "be brave."
The White that speaks of purity—
The Blue for truth—our colors three.
We love each star and stripe, each hue,
Our beauteous Red and White and Blue!

—Daisy D. Stephenson.

The Land of Wooden Shoes.

NONNA VER BECK.

CHURCHILL-GRIWELL.

Rhythmically.

In the Land of the Wood-en Shoes, Far a-cross the o-cean, Skies are tinged with

dain-ty hues; Wind-mills are in mo-tion; Then Gretch-en dons her snow-white cap And

goes to play with Hans..... Hear the sound of the wood-en shoes As down the street they

dance!.... With a clump-i-ty clump from Gretch-en's shoes, And a clump-i-ty clump from

Hans;..... Hear the clump-i-ty clump-i-ty clump, As down the street they dance....

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THE PRINCESS PASSES—A PLAY FOR THE CLOSING OF SCHOOL

K. Kennedy, New Jersey

Characters

Princess Elaine.
Prince Promo.
The Studies—Reading, Language, Writing, Arithmetic,
Geography, History, Nature Study, Music.
Herald.
Six Royal Guards.
The Flowers—Rose, Violet, Lily, Forget-me-not,
Pansy, Pink, Buttercup, Fern.
Several characters representing the Prince's party.

Costumes

Scene I

Princess Elaine dressed in white; Flowers all in white dresses, decorated with the color of the flowers they represent; the Studies wear black gowns; Reading carries books, Language is decorated with small paper exercises, Writing carries a large pen and sheets of writing paper, Arithmetic is decorated with cardboard squares of rectangles, triangles, circles, etc., Geography wears two large card maps worn front and back with loops to slip over the arms, History may be a boy wearing spectacles and carrying old books, Nature Study is covered with flowers, leaves, bugs, etc., Music has white notes scattered over her dress.

Scene II

Flowers wear dark dresses.

Scene III

Princess in an old black gown, made to discard easily, as the fancy dress is worn underneath. Prince Promo wears boy's fancy costume, with sword; Herald may also wear a fancy costume; he carries a horn; the Royal Guards wear feathers in their caps, and carry tin swords; the Flowers are in costume.

SCENE I

Enchanted Land

A wood. Princess sitting on ground playing with doll; crown, toys and bicycle lying near. She rises and advances to front. As she sings solo, Flower chorus enter one by one across back, keeping time by swaying slowly from side to side. The step for the chorus in which all join consists in passing left toe over right toe in front, and bend both knees at the same time, return toe, three counts. Pass right toe over left, bend both knees, and return, three counts; repeat.

TWILIGHT SONG

(Tune—"Garland of Old Fashioned Roses")

Princess sings—

Twilight soft is falling;
Come and you may hear
All the dancing fairies
In their playtime here;
List! the gentle whisper
Of each blade of grass
As it bends and wavers,
When the fairies pass.

All—

O sweet winds among the roses;
Soft, through the twilight creep;
Come sing your song of the summer,
Rocking the flowers to sleep.
Each flower a message is telling,
Tender and sweet and good;
Each night-bird its serenade swelling,
To flower and field and wood.

Princess sings—

On the leaves the diamonds,
Pearls on every flower;
Veils upon the clover,
Form a fairy bower;

On the tips of grasses
Fairies cross the lawn;
Here they dance from twilight
Till the early dawn.

(Princess turns toward flowers, who all curtsy. Rose advances.)

Rose—Your Highness, is it not dangerous for you to wander so far from the castle alone?

Princess—Dangerous, Rose! What danger is there on the king's domain?

Rose—Some frightful characters were seen outside the castle gates only yesterday; will you not come back to the garden and play with us?

Princess (laughing)—But I am not afraid, Rose; no one would dare enter here to harm me. Do you think they would, Violet?

Violet (looking fearfully around)—I am a coward, your Highness, and I fear all the witches and hobgoblins in the wood.

Princess—And you, Lily?

Lily—We all fear that something will happen to your Highness; won't you come back with us?

Princess (jumping up suddenly)—Very well; I will come; but first you may all go back to Rose's garden and hide and I will come and find you; won't that be a fine game?

All—Yes, your Highness!

(All run out laughing. As Princess turns to pick up crown, she is surrounded by the Studies, who entered unseen.)

Reading (with a deep bow)—Your Royal Highness, you see before you the loyal subjects of King Educato; we have come to invite you to accompany us to the Land of Learning!

Princess—Pray leave me! I do not like your looks!

Arithmetic—You will like us better when you have known us longer; we will give you cubes and tables to play with instead of these trifling toys you have around you!

Princess—Your words are kind, but I would rather play with my dolls than your cubes.

Geography—Little Princess, if you will come with me I will show you other lands and many strange people.

Princess—I do not want to go with you!

Language—Come with me and I will teach you how to write a beautiful story about all you may see.

(Princess looks at Language with dislike and shakes her head.)

Writing—Look at this wonderful pen; with it you can write the story my sister Language will tell you!

Princess—Oh, I do not like—

Music (sings, tune—"Welcome, Sweet Springtime.")

Come, fairest Princess, go with us today,

See richest treasure

And rarest pleasure;

Stay here no longer among trees so gray,

Come, come with us today.

Linger no longer with dolls and with toys,
Drop them forever for learning's sweet joys;
Haste, then, oh haste then, our studies to share;
Waste not, oh waste not, the moments so rare!

Come then away to our fortress so strong,

Where richest treasure,

In learning's measure;

Hasten we now, nor our visit prolong,

Come, come with us away!

Princess—

Your song is very sweet, I know;
'Tis not your words that make it so;
I will not go with you away;
So, go and leave me to my play!

Nature Study—

Come, little Princess, come with me,
We'll study flowers, and birds and bees;
We'll thoroughly dissect the trees,

And lessons find in all of these.

(Princess suddenly springs away, and tries to escape, but the Subjects seize her, and bear her away. Curtain.)

SCENE II

Twilight lighting, if possible. Flower chorus in dark costume; enter as in scene I, using same step. Sing chorus of "Twilight Song" only; pass out with faces covered as if weeping. In this scene the step is progressive; in scene I. it is not.)

Flower Chorus

O sweet winds among the roses;
Soft through the twilight creep;
Come sing your song of the summer,
Rocking Elaine to sleep.
Each flower a message is telling
Tender and sweet and good;
Where shall we find our dear princess,
Lost in the Enchanted Wood?
(Exit)

Scene III.

(Princess in dark gown, seated at table covered with books, papers, leaves, music book, pens, etc., wipes eyes occasionally as she studies. The Studies enter slowly, and surround her.)

SONG OF THE STUDIES



Sad be thy lot, O princess, fair,
If on this day of fate,
Thou knowest not the answer there;
'Tis now, alas! too late
To take thy book and seek to learn
The mysteries we propound.

Come, princess, thou shalt know thy doom
If the answer is not found:
Come, princess, thou shalt know thy doom,
If the answer is not found!

(At end of song all courtesy deeply.)

Reading—Prepare now for thy examinations; when is a word not a word?

Princess—O, I forgot—it isn't cake, is it? (Reading shakes her head sadly.)

All—She cannot be promoted!

Arithmetic—Of what use are tables?

Princess—Oh, I don't know—to—to set for dinner?
(Arithmetic shakes his head sadly.)

All—She cannot be promoted!

History—Can you give the history of the Man in the Moon?

Princess—Oh—Oh—I forgot about him! (History shakes her head sadly.)

All—She cannot be promoted!

Language—Can you decline a peach?

Princess (moaning)—Oh—no—no—
(Language shakes her head sadly.)

All—She cannot be promoted!

Writing—Can you write free arm?

Nature Study—Can you dissect a humble bee?

Music—Can you sing the automatic scale in—

Princess—Oh, I do not know!

All (shaking their heads sadly)—She cannot be promoted!

Arithmetic—Take her back to prison for another year.

Princess—Oh, no—no!

(They spring forward to seize her. A bugle sounds three times. All pause and look toward one side. The Royal Guard enters. Song and march to the tune of "The Washington Marching Song," published by Churchill-Grindell Co., Platteville, Wis., and may be found in one of their song books.)

Song of the Royal Guards

We're members of the Royal Guard,
We love to have our fling;
But now we're under orders to
His Majesty, the King;
So we must wait, and not be late,
But guard the prince his son;
Or else our heads we'll have to shed,
And that would not be fun.

You see us here, we have no fear,
We're soldiers on parade;
Our swords are bright, our cause is right,
We swear by our good blades;
Gallant the prince who braves the foe;
Ready our swords to work him woe;
Then us, salute! before we go,
For our good Prince Promo!

(Elaine's position is center, in front of table. Guards form three on each side, back of her. Studies stand in a semi-circle across extreme back of stage. Guards, position hands on sword, hilts ready to draw, eyes to right. Enter Herald, who pauses to right of stage.)

Herald—His Royal Highness, Prince Promo!

(Impressive pause. Sound of bugles. Enter Prince in great state, followed by retinue. As he appears, swords are raised in salute. Prince approaches Princess, kneels, rises and takes her hand, the black dress is thrown aside, they advance to the front, meanwhile, music of "Flag of the Free," and enter the flower chorus. Soft accompaniment of bells.)

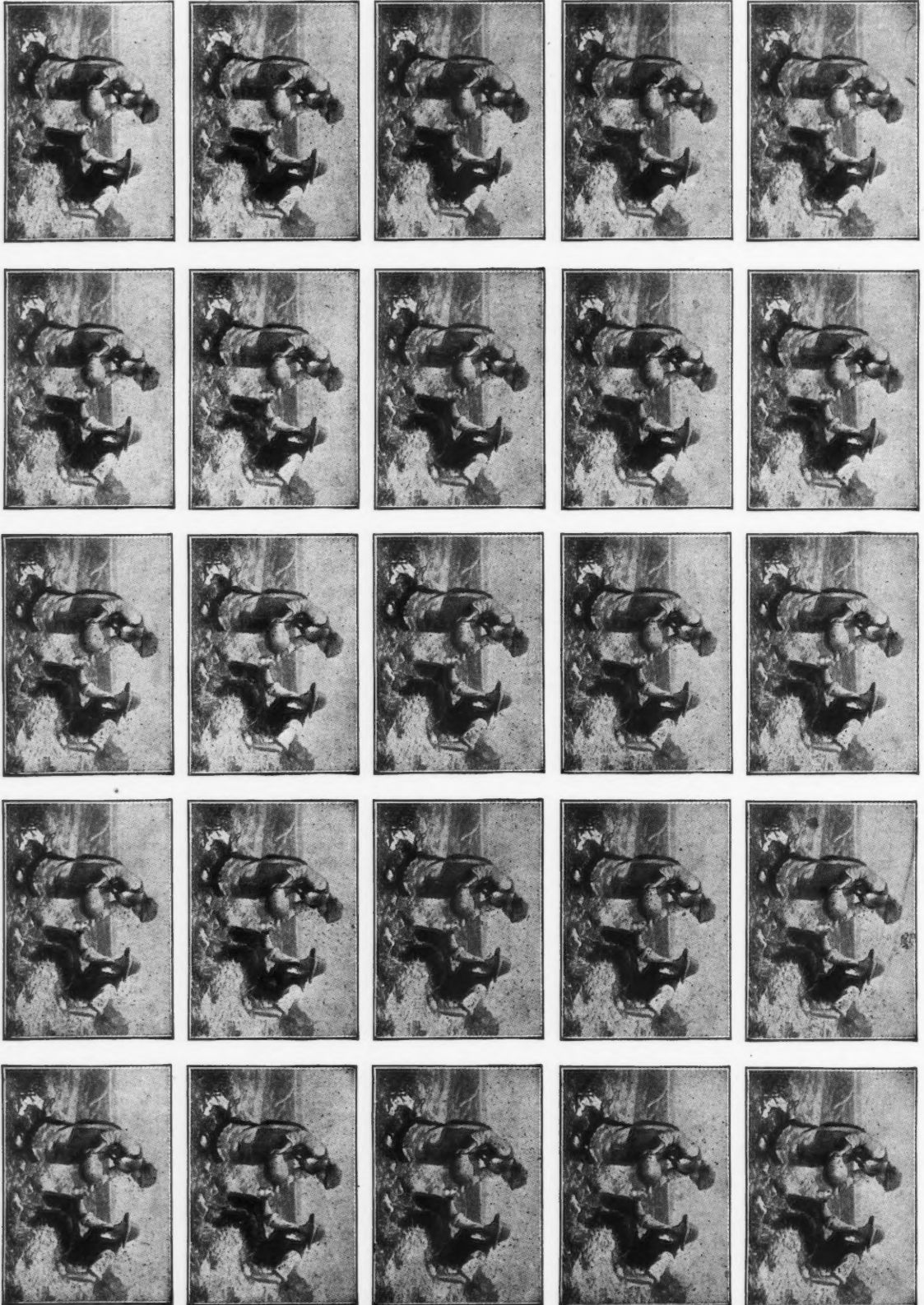
Bells of Enchanted Land

Oh, silver chime,
Sweet summer time,
Glad are the wood-banks with violets gay;
Flowers of June;
Waken to bloom

(Continued on page 112)

FOR THE PUPILS' NOTE BOOKS

These pictures of "Haymaker's Rest," by Dupre, are to be cut apart and one given to each pupil for pasting in his exercise or note book relating to the study of the subject



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Efficiency Tests in Silent Reading

W. H. Elson, Author Elson Readers

The growing tendency in education to substitute scientific data for mere personal opinion is most encouraging. Already considerable progress has been made. Much serviceable experience is at hand concerning values in the teaching of spelling, as exemplified in Buckingham's "Spelling Ability; Its Measurement and Distribution." The Thorndyke "Scale for Measuring Handwriting," the Courtis "Standard Tests in Arithmetic," and the Hilligas "Scale in English Composition" are notable examples of this progressive tendency. The "yardstick" man has even attacked the problem of silent reading as shown by the Thorndike "Scale for Visual Vocabulary" and "Scale for Measuring the Understanding of Sentences and Paragraphs," the Courtis "Standard Tests in Reading," and the numerous studies made in university laboratories, notably that at the University of Wisconsin, by Professor Starch.

When measurable phases of any school study are distinguished clearly from those that do not lend themselves to "yardstick" standards, there results certain gains to the teaching of that study. For example, the highest and best in reading—the spiritual content—cannot be measured according to exact and fixed standards. However, skill in certain mechanical phases of reading can be determined by the yardstick, and that, too, without in any way affecting unfavorably results in the "highest and best"; indeed, the highest values in reading are made possible when there is a distinct separation of aims in the mind of the teacher.

In the teaching of reading, two types of results are sought. One is individual and personal, varying among the several pupils composing the class, according to experience, views, and tastes; the other is mechanical; this involves training and skill in the technique of reading, hence it relates to the group composing the class, for all may and should acquire this normal or standard skill.

In interpreting and assimilating a great poem or prose masterpiece, each pupil reacts according to his personality and interests. The particular reaction in any instance is a personal equation. Success in teaching a piece of literature from this viewpoint lies in diversity, each child appropriating for his inspiration and guidance whatever in the selection appeals most impressively to him.

But in the mastery of the technique of reading, effective results depend upon uniform standards of attainment for the whole class. It is here that a measurable factor obtains and the "yardstick" man very wisely seeks to establish definite objective standards, toward which training may be directed. The teacher should know what these standards are, in order that she may know when her children read well enough, when they are up to grade, when a proper degree of skill has been reached by her class.

But when do children read "well enough"? Until recently there was little data upon which to establish a standard; it was, like many of our school practices, a matter of individual opinion. Does a child read "well enough" who, in half an hour is barely able to finish 100 words of simple prose, even if at the end of the time he understands perfectly all that he has read?

Obviously, speed in silent reading—the amount read in a given unit of time—is a measurable factor, and one easily determined with definiteness. The degree in which the reader assimilates the content is a measurable factor more difficult to determine, because dependent upon some form of reproduction.

The recent investigations of Professor Courtis, covering some 3,000 children, represent the most successful attempt yet made, to determine the rate at which children read, and thus to define a standard rate of reading for each of the different grades—a rate established by children in actual practice. While these tests sought also to

ascertain the degree of assimilation of the content for the various grades, the complex nature of the problem made the results of this test less satisfactory.

Briefly, the following results were shown in the test of the normal rate of reading. A child in any grade should be able to read simple prose at the rate indicated for the several grades, and to reproduce 50 per cent of the ideas in a 400-word passage after one reading at the following rates:

Grade IV—160 words per minute.

Grade V—180 words per minute

Grade VI—220 words per minute.

Grade VII—250 words per minute.

Grade VIII—280 words per minute.

How does your school measure up to this standard?

A HEART OF GOLD

Once on a time, so the legend goes,

On a beautiful summer morn,
A fairy found a wee heart of gold
Lying out on a fair green lawn.

"What a beautiful thing!" the fairy cried,
"To the queen of the flowers it must go!"
But the rose refused to wear it. She said,
"It would rumple my petals, I know."

The lily said, "It is much too flat
To wear in my deep white cup."
The poppy said, "It's too heavy. I know
I never could hold it up."

The pansy said, "It is much too large."
And the fairy, in despair,
Said, "'Twould serve you right if I gave the heart
To that plain little weed over there."

The daisy trembled for very joy,
Could she have heard aright?
Yes, the fairy laid the bright golden heart
In the midst of her petals white;

And lo! 'twas a plain little weed no more,
But a flower quite fit for a king!
Then the fairy called all of her sisters to see
The beautiful, dainty thing.

"It shall be the children's own flower," said one;
Then the fairies flew far apart
And waved their wands. A million sprang up,
Each with a golden heart.

And ever since, to this very day,
They have cherished the gift, we are told.
Each daisy bears, 'mid her petals white,
A beautiful heart of gold.

So the Father would send us a blessing oft,
But we murmur or sigh or scold.
Let us trust in his love. It may prove to be
A beautiful heart of gold.

—Elizabeth F. Guptill.

FREE SAMPLES AND EXHIBITS OF ASPHALT INDUSTRY FOR GEOGRAPHY CLASSES

Teachers everywhere are wanting exhibits illustrating products and industries for use in geography classes. The Barber Asphalt Paving Company, Land Title Building, Philadelphia, Pa., has made up and will furnish to teachers free of charge samples and exhibits describing asphalt, its source and uses, with illustrated booklets, especially for the use of schools. The exhibits are especially useful in teaching commercial geography in advanced grammar grades and high school classes. This exhibit of the asphalt industry will make a valuable addition to the illustrated teaching material in any school.

Drills and Games for Schoolroom and Playground

GAMES FOR THE PLAYGROUND

At this season of the year pupils delight in plays and games out of doors in the sunshine under the open sky. Rural schools usually have an abundance of open space in the school yards for out-of-door games. Town and city schools should have playground space for the pupils. Teachers will have much less trouble with school discipline if provision is made for plenty of innocent sport out of doors.

The following games are adapted and copied from various sources, chiefly from the excellent bulletin on plays and games, issued by State Superintendent Cary of Wisconsin:

IN AND OUT THE WINDOW

(Playground. 12 or more players)

All but two of the players join hands in a circle. One of the two players is inside the circle and the other outside. The player outside the circle is to catch the one inside. The latter goes in and out under the arms of those forming the circle, and the chaser must follow in the exact course of the one pursued. When the pursuit has been successful, each of the two players names his successor and joins the circle.

SNATCH THE BEAN BAG

(Playground. 8 or more players)

Bean bag, stone, or other suitable object.

The players are divided into two equal groups in the usual way. Two parallel lines are drawn on the ground about fifty feet apart. At a point half way between these lines a flat-topped stake is driven into the ground and on top of it a bean bag is placed.

Each group of players is lined up behind one of the parallel lines, so that the first player in one group faces the first player in the other group with the bean bag on the stake between them. At a signal the first player in each group runs out and tries to get the bean bag and return with it to the goal line before being tagged by his opponent. A player who succeeds in doing this makes his opponent a prisoner. A player who is tagged after he secures the bean bag and before he reaches the goal line becomes a prisoner of the other side. One or the other of the two opponents, then, must become a prisoner. In every case it is the object of both opponents to get the bean bag and return with it to the goal line without being tagged by the other player. Much cleverness may be used in trying to do this. Effort should be made to pit players against each other who are as nearly equal in ability as possible. To this end, the leader on one side may first arrange his players side by side in the order in which they are to play and then the leader on the other side should arrange his players to the best advantage in the order in which they are to play.

The game ends when all the players on both sides have played once. The game is won by the side which has the most prisoners.

HAND TAG

(Playground. 8 or more players)

Trees with low branches, or other means of support for hanging by the hands.

"It" pursues. Players are safe only when hanging by the hands with feet clear of the ground. A player tagged becomes "It."

THREE DEEP

(Playground. 12 or more players.)

One of the players is chosen to be chaser and another to be runner. The other players stand in couples six or more feet apart and arranged in a large circle. The players in each couple stand one directly behind the other, facing toward the center of the circle.

The chaser and runner stand outside the circle and on opposite sides of it. At a signal the chaser pursues the runner around and in and out of the circle, trying to tag him. When hard pressed the runner may save himself by standing in front of a couple, which then becomes "three deep." The outer player then becomes the runner, is pursued by the chaser, and may save himself as did the preceding runner. A runner who is tagged changes places with the chaser.

Many variations may be introduced. It may, for instance, be understood that runners must run only inside or only outside the circle; that the runner may run around the circle only a certain number of times before displacing another player.

WHAT TIME IS IT?

(Playground. 8 or more players)

One player is the fox and the rest are sheep. The sheep gather in one corner of the playground and the fox stands in the corner diagonally opposite. When the fox leaves his corner (the den) the sheep leave their corner (the fold) and scatter over the playground. The sheep keep asking the fox "What time is it?" The fox answers "two o'clock," "half past six," or any other time he may choose to name. When he says "Midnight," however, the sheep must run for their fold for the fox may pursue them as soon as he has given this answer. Any sheep caught before reaching the fold becomes the fox.

WOLF

(Playground. 5 or more players.)

One player is chosen to be the wolf. The others, who are sheep, take their places at the goal, which may be a corner of the school house or grounds, a tree, or other suitable gathering place. The sheep blind their eyes while one of them counts loudly to one hundred or any other number agreed upon. During the counting the wolf hides. At the conclusion of the counting the sheep start to look for the wolf. On first spying the wolf the sheep calls out, "I spy the woolly woolly wolf!" The sheep then all run for the goal, pursued by the wolf. A sheep tagged before reaching the goal becomes a wolf and must join him in hiding and tagging. The wolves may all hide together or separately. The original wolf may run for the goal before he is discovered and when he has reached it, he may tag the sheep as they come in. However, before he can thus start for the goal, he must cry, "Sheep, sheep, sheep!" The sheep immediately answer "Wolf, wolf, wolf!" The race for the goal then begins.

The game continues until all the sheep become wolves.

A PLAY FOR CLOSING OF SCHOOL

(Continued from page 109)

Over the land of our princess today;

June-time and rune-time,

Blossom and song;

Fill all the world

Where our princess belongs;

Sweet silver bells,

Ring through the dells;

Time of enchantment, we greet thee with song.

REAL LEADERS OF SCIENCE.

(Concluded from page 94)

In the sympathetic science of medicine, behold our doctors, companions of our priests in their gentle ministrations. From Mondino, in the thirteenth, to Murphy, in the twentieth century, the science of medicine has ever mantled men who loved their fellows and tenderly touched life with their healing hand, out of veneration for the Christ who divinized the human body in His personality.

A Procession of Geniuses.

What a procession of geniuses who, like our explorers naming our countries and rivers, have betsoyed their names on the hitherto unexplored regions of the human body. There are Vesalius, Fallopius and Eustachius, called by no less a celebrity than Cuvier, the founders of modern anatomy, a science that has withdrawn the veil from what was heretofore mystery, and flooded the recesses of our body with the morning light of lustrous knowledge. There is Theodore Schwann, like a scatered recluse—lonely in his unique majesty—the creator of biology. Behold Fabricius, the teacher of Harvey, who discovered the circulation of the blood. Who will ever forget the saintly Pasteur, who saved the vineyards of France from decay and man from the horrors of dog-bite; and will not medicine ignore its right hand's cunning when it ceases to gratefully remember Dr. Roentgen, whose X-ray, with which we look through dense human tissue, is a very symbol of the Cross of Christ, to which he was ever so piously devoted? These are only some names of the excellencies of medical science, whose history cannot be written without devoting volumes to the eminence of Papal physicians, whose progress was fostered and cherished by their masters.

In astronomy, ours is a gracious group that studied more than the skies—the Heaven beyond—from the time of Da Vinci, the painter of the Last Supper, and the discoverer of aerial navigation (as a result of his investiga-

tions of the flight of birds), to Father Secchi, who wrote the standard work on the sun in the Vatican observatory. Copernicus, Descartes and Galileo are earthly stars in the domain of astronomy, the first a Roman canon, and the other two, devotees in Catholicity. Leverrier, the discoverer of Neptune, and Plana, who has written the last word on "The Moon," are grand instances of where faith helped science.

In electricity, Caselli, a priest, mark you! of the Duomo, in Florence, invented the pantelograph, through which thought is transmitted by wire and the dreams of other-day poetry that would "put a girdle round about the earth in forty minutes," are more than realized. Within our decade, Marconi awed the world by literally taking a handful of significant electricity and throwing it over an ocean.

Here is a column of celebrities distinguished in inventions of a popular character. To give a complete list would be to write, not an article, but a book. Galileo gave us the pendulum, laws of motion, telescope, microscope, and thermometer. Guido, of Arezzo, discovered the gamut scale in 1124, as counterpoint was a later Catholic creation, Salvino, in the thirteenth century, invented spectacles and lenses. In 1302 Giola, of Amalfi, made the first mariner's compass. Here are a few more: the printing press by Guttenberg, 1436; Torricelli and his barometer, 1647; magic lantern, Father Kircher, 1680; perfect catalog of the stars by Piazzi, 1788; Galvani, in the eighteenth century, and Volta, in the nineteenth, gave their names to the electric battery and electric force; in 1851 Daguerre invented photography. Yes even our time pieces date to the conjoint genius of three "lazy" monks, Gerbert, Pacifico and Hirschau. Paper on which we write, and engravings illuminating it, are the inheritance of Catholic genius.

This is by no means a list, but enough to show that faith aids science, and that the best benefactors of the world were our wise men led by the star of hope, and

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Did the artist who painted the picture at the left paint this picture? When did he live?



What noted cathedral is this? How many other famous cathedrals do you know?



Where do they travel in this way? What do you call the carriage?



Popular, famous,—what is his name? Who painted this picture?

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THE C. E. A. PROGRAM

(Concluded from page 84)

ness session. Election of officers. Resolutions. Adjournment.

COMMITTEE ON RESOLUTIONS.

Cathedral School, Room G.—11:00 A. M.—Final meeting of the Committee on Resolutions of the Association. Resolutions may be presented from the floor at the general meetings on Tuesday and Wednesday, and they will be referred to the Committee on Resolutions. Resolutions may also be given to the Secretary General at any time, who will hand them to the Chairman of this committee. No resolutions can be considered by the committee unless they are presented before 11:00 A. M. Thursday.

GENERAL SESSION.

Cathedral School, Assembly Hall.—12:00 M.—General meeting of the Association and all its departments and sections. Announcement of members of the General Executive Board. Reading of the resolutions of the Association. Miscellaneous business. Adjournment.

Thursday Afternoon, July 1.

Meeting of local and visiting teachers and representatives of religious communities. Cathedral School, Assembly Hall. 2:30 P. M.—Paper: To be announced later. 3:30 P. M.—Paper: To be announced later.

Headquarters, St. Paul Hotel. 3:00 P. M.—Meeting of the new Executive Board.

SOME RECENT TESTIMONIALS.

"I enjoy The Journal, read it with pleasure and profit. It is a stimulus to the sometime lagging energy of even the ideal teacher."—Sister Redempta, Villa Angela, Cleveland, Ohio.

"We do not feel we could well get along without the aid of your valuable magazine. Of all educational magazines, The Catholic School Journal proves the most inspiring to Catholic teachers, maintaining as it does so many auxiliaries to the spiritual education and development of the child."—Srs. of St. Dominic, Queen of Angels School, Chicago, I.

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In the middle of the seventeenth century, as ruin threatened the schools for the benefit of the poor boy, Saint D La Salle appears in the educational horizon to impart



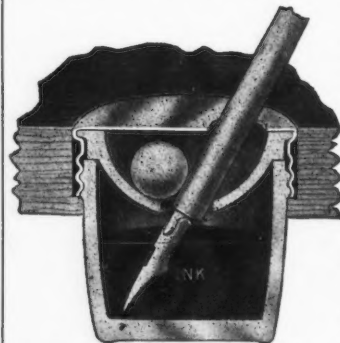
vigor and interest to this factor so important in the welfare of a nation, and to save the hearts of the young from the cold and destructive influence of Jansenism. From

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his birth, April 30, 1851, in Rheims, France, he was surrounded with all the world esteems—nobility, wealth and learning. His first words and earliest acts were directed to God by the tender care and noble example of virtuous parents.

At an early age, he entered the College of Rheims as a day scholar. Endowed with a sound judgment, a quick and receptive mind, diligent and fond of study, soon he ranked among the best of his classes, while his amiable disposition won for him the esteem and love of professors and classmates. On his way to College, every morning, he entered a church to invoke the blessing of the Sacred Heart upon his studies; and, in the evening, he came before the Divine Prisoner of the tabernacle to offer the laurels of the day, and ask that such would be acceptable for His service.

Louis De La Salle, his father, who was Judge of the Presidency of Rheims entertained the hope that John Baptist would eventually enter the magistracy, as on him rested the hopes of his parents to continue and transmit the traditions of honor and virtue of the family. No sooner, however, had the son expressed a desire to study for the priesthood, than a generous resignation to God's will was given, and every encouragement to the boy's aspirations cheerfully extended.

Blessed with a power and attraction to please—with a ready and generous hand to the deserving—were means employed by God to lead Saint De La Salle to his future labor, the education of youth. Madame de Maillefer, a wealthy relative, desiring to found a school for poor boys of Rheims, requested La Salle to use his influence in favor of a Mr. Adrain Neil, the school master representing her interests in the matter. The request was not in vain, as subsequent events proved, for not only personal influence was given, but a monetary aid and rare business tact were at the disposal of Mr. Neil in his various foundations. Mr. Neil, though a pious and zealous person, had not the qualifications of an organizer—the teachers became dissatisfied and the existence of the school was threatened. The quick and penetrating mind of La Salle saw the remedy—a remedy, however, requiring the sacrifice of his wealth and position as canon in the Cathedral of Rheims, with the burden of directing the masters and classes, as well as imparting the required pedagogical train-

ing and religious formation to the teachers.

After earnest prayer and counsel, his decision was taken—he parted with wealth in favor of the poor, resigned his canonship, surrendered the dearest family ties, invited the masters to his house, and gave them a regular rule of life. To the scorn of the worldly wise reviling this noble sacrifice for God and youth, he confronted a profound humility, evangelical poverty and absolute dependence on God. His parish schools and academies, normal schools and colleges, resting on poverty and confidence in God, as foundations, soon loomed into popular favor, enjoyed the blessing of heaven and withstood the shocks and test of two centuries and over.

The excellent course of studies pursued in the Corbonne and at the university of Rheims rendered him deserving of the degrees of Master of Arts and Doctor of Theology, and eventually served him in the publications prepared for the schools and the members of the institute. In some, he manifests a depth of research and knowledge of the human mind, as well as the master's skill in applying the latest advances in the art and science of pedagogy—in others, appear the practical observe, the thoughtful director, and safe guide in religious formation and asceticism. The rules governing the Institute are farseeing and pliant—formulated after years of experience, counsel and prayer—they meet the demands of this century as well as the time of Louis XIV.

As a founder, his affability of countenance and cultured manners expressed the attractive kindness, sympathy and love that brought peace, comfort and happiness to souls, while attracting all hearts to him and contributing to the charm of the religious life. His power of penetration and good sense, his calm and deliberation and decision in execution—a well balanced mind and bold in conception—above all, a loving trust in God and the affection of his disciples, enabled him to steer safely the frail bark of his Institute through the dangers and attacks of the furious tempests raised by the envious and malevolent.

As death approached, the guiding star of his life—the love of God—appeared in fresh splendor—its luster is reflected in the testament bequeathed to his weeping disciples—they are blessed and urged to serve God, to love His Vicar, to shun the world and prove true to their noble vocation.—Rev. Brother Dennis.

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The Ideal Catholic Readers present a complete and effective system for the teaching of beginning reading. The series is new but not untried. The plans have all been carefully worked out and the lessons have all been developed and tested in extended classroom practice with satisfactory results. The Ideal Catholic Readers cannot fail to teach children to read and give the child a knowledge of the Creator and of His wonderful work. They make it possible to train the mind and the heart of the child simultaneously and to develop all the God-given faculties of the child in their natural order and proper manner. Correspondence invited. The MacMillan Company, Chicago and New York.

Large Elevated Playground.

The largest elevated playground in the world will be in operation in New York City this summer. The trestling, extending from the piers of the Williamsburg bridge, covers nearly 30,000 square feet of space, and the city engineers have arranged to turn this in to account as a recreation park. It will

contain a baseball ground, a bandstand, space for dancing, and a park with real trees, growing at an elevation of nearly thirty feet above the street. This park will be a triumph of the city forester's art, but it is believed that it will be perfectly practical, although the trees have not been planted long enough to test them. Soil between three and four feet deep has been provided. It has been demonstrated in other places that a number of good sized trees, including the hemlock, can be grown in earth of this depth. In addition to the trees, flowers and shrubs will be carefully cultivated in order that the people from the crowded tenement section, where the park is located, may have as much of the beauty of nature within their reach as possible. The elevation will make this park cool and attractive in the summer, while it is expected that a part of it can be flooded next winter, so as to provide a skating place for the young people.

God's School.

The Paulist Fathers of New York, in thanking their people for a generous school collection, relate in their

Parish Calendar the following incident:

"I want to go to God's School." One of our little Italian boys, moved away from our parish last month, and his mother placed him in the nearest public school. The youngster ran out of the school the first morning, and found his way back to St. Paul's. The Father in charge of our school asked him why he ran away from the public school. His answer was quick and striking, "I want to go to God's School."

How true that saying! Our schools are Christian, and hence they are God's schools. You who are contributing so generously month after month, should be consoled to know that you are helping to support God's school. You will never regret the sacrifices you are making for the Christian education of the children of this parish. One of our Fathers lately met a dozen children on Twelfth Avenue. Among them they pointed out one who did not attend St. Paul's. "Father McMillan," said one, "we taught him to sing our hymn." So they called on him to sing, and he stood on the first step of the stoop, and sang one verse of the hymn, "I am a little Catholic." All these impressions made upon our children are bound to tell Academies, Colleges, universities, are great factors, but our Catholic schools pave the way.—[The Missionary.]

British Nuns Released.

A large party of British women have been brought out of Belgium, where they had been detained since the beginning of hostilities. The American authorities in Belgium arranged for their departure and accompanied them to the frontier, where they were handed over to a member of the British legation staff. The party comprised thirty-three nuns and forty-five other women and infants, and besides fifteen children under 16 years of age and one elderly man. All of them belonging to the better classes.

Pope Aids Louvain Library.

The official Catholic organ of Rome the Osservatore Romano, announces that the Pope, wishing to help in the reconstruction of the library of Louvain, has offered the available duplicates in the Vatican library, besides promising future financial aid.

Considerable significance is attached to an article in the Osservatore Romano appealing to the generosity of Catholics to offer portable field altars. The article also speaks in favor of the institution of military chaplains.

Catholic Prohibition League.

The Catholic Prohibition League of America will hold its next annual convention in the Greek Theater, on the Million Dollar Pier, Atlantic City, N. J., from July 6 to 9 inclusive.

From present indications the forthcoming convention will be largely attended and unquestionably the most auspicious gathering of Catholics declaring unequivocally for the prohibition of the liquor traffic that ever assembled in America.

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You put your own personality
(systematic, straightforward and sincere)
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(impulsive, imaginative, man of large notions)
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FOR the thousands of readers of this magazine who are interested in the subject, we have just published one of the most absorbing and factful books printed about handwriting. The author is William Leslie French, the celebrated Graphologist, whose timely articles in leading magazines have aroused a nation-wide interest and discussion. In this book, entitled "What Your Handwriting Reveals," is delineated and interpreted nearly every style of handwriting. You will doubtless recognize your own style among them.

This book has been prepared by us at great expense for those who are seriously interested in the subject. The edition is limited.

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WONDERFUL EDUCATIONAL EXHIBITS AT THE PANAMA-PACIFIC INTERNATIONAL EXPOSITION.

Studies of Educational Methods, Social Economy, Eugenics, Hygiene, Religion, Labor, Commerce and Government.

No department of the Panama-Pacific International Exposition will be of greater universal interest than that which is devoted to education and social economy. The study of the conditions of living and of methods for their improvement, has attracted the serious attention of all governments and interest in all phases of social and commercial uplift work is constantly increasing. The subjects of eugenics, hygiene, religion, labor, commerce, government, rural and urban development will be elaborately treated and will receive the attention of notable authorities in these fascinating topics.

The educational exhibit gathered for the Panama-Pacific International Exposition is arranged by subjects. For example, there are exhibits showing national problems in education, the educational development of foreign countries, various methods of state control, higher education, kindergartens, agricultural education, physical and vocational work, fine and applied arts, outdoor activities, special groups and special methods, libraries, social service, rural education, etc.

A state, city, university, academy, etc., will exhibit one of these great subjects or some important phase of the same. Under this arrangement one state will handle vocational training; another, centralized control; another, decentralized control; another, educational extension; another, the consolidation of rural schools; another, outdoor education; another, agricultural work in rural communities, etc. Certain cities and institutions will show music, kindergartens, education by moving pictures, co-operative courses, art, classes for atypical children, methods of medical inspection, special methods of teaching hand-writing, drawing, social service, schools for mining, etc. One section of the exhibit will be reserved for moving pictures; another, for the display of commercial activities of peculiar value to school people; another, for classrooms, where classes in actual operation will illustrate methods of teaching, which can only be well displayed by the classes themselves; another will show outdoor education, outdoor schools, kindergartens, day nurseries and playgrounds, all conducted, as nearly as possible, in conformity with actual conditions prevailing in the different cities of the country.

Altogether the educational exhibit is to be a living, moving school of the most advanced kind. It is a school which will teach from various angles, the fundamental facts of education, namely—that school and life must be closely interwoven; that education is a preparation for complete and healthy living and not merely a preparation for certain types of life; that the school is properly a social clearing house for the community and the “melting pot” which must Americanize, humanize and “industrialize” not merely our children, but all of the people in all of our communities.

Educational Congresses During August.

International Congress of Education at Oakland, August 16 to 28.

National Education Association at Oakland August 16 to 28.

The following Departmental Congresses will be held from August 16 to August 30, viz., Kindergarten Education, Vocational Education and Practical Arts, School Hygiene, Educational Investigations, Music Education, Physical Education, Elementary Education, School Administration, Science Education, Secondary Education, School and Co-operative Organizations, Libraries, Professional Supervision, Preparation of Teachers, Higher Education, Administrative Problems and Teachers, Exceptional Children, Rural and Agricultural Education, Business Education.

“Willie,” said the teacher, “can you tell me how the poet Milton was afflicted?”

“Yes, ma’am,” was the reply. “He was afflicted with a mania for writing poetry.”

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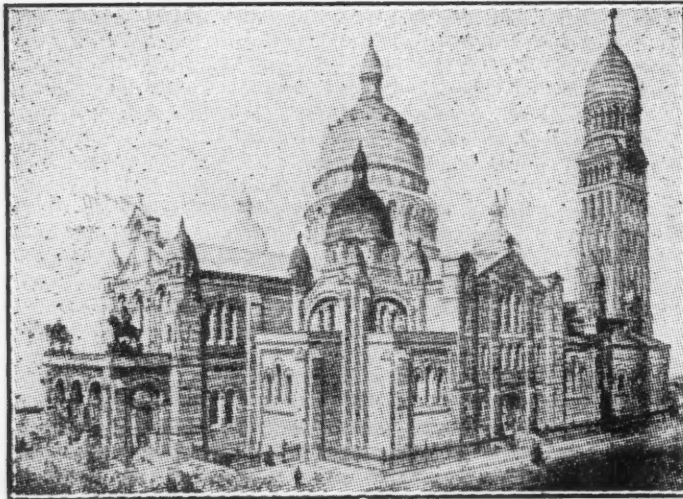
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Great Churches of the World.

Numbers 31 and 32 in our Series of Studies.

Basilica of Sacred Heart, Paris.

Enthroned upon the hill of Montmartre, Paris, and looking down upon that gay city stands the great basilica of the Sacred Heart, or "Church of the National Vow."

It was in the year 1874 that the basilica was begun on Montmartre—a hill so-called from the martyrdom of St. Denis, first Bishop of Paris. In March, 1873, Cardinal Guibert, the saintly Archbishop of Paris, selected this summit as the site for the proposed national votive church. Thiers was just contemplating the erection of a mighty fort on the hill when the Archbishop secured the ground.

Cardinal Guibert built a religious rampart, according to Father Kiely, more effectual than cannon-lined walls; and soon the National Assembly passed a resolution declaring the basilica to be a work of national inspiration and public usefulness.

The style is Roman Byzantine; and the cost up to the present time has exceeded \$15,000,000. To this church thousands of pilgrims constantly flock from every corner of the world to offer homage to the Sacred Heart whose statue with hands extended in blessing looks down over pleasure-loving Paris.



Cathedral of Guadalajara, Mexico.

This cathedral is located in the town of that name, the capital city of the state of Jalisco, about 280 miles northwest of the City of Mexico.

It is one of those magnificent edifices which the religious zeal of the Spaniards erected on the conquest of the country. The cathedral was begun in 1571 and finished in 1618.

It is a fine specimen of Spanish-American architecture, has two steeples, and a large dome between them, the dome being covered with figures in colored tiles.

The interior is very impressive on account of its vast dimensions, and its external view is fine, ranking among the greatest of the churches of Mexico. Like all the churches of Mexico, most of the treasures of this cathedral have been plundered by the state.



Cathedral of Segovia.

The Cathedral of Segovia is erected on the ruins of an older one destroyed by revolutionists in 1520. It is the latest example of Gothic architecture in Spain, and is far from being the most pleasing specimen of that style.

The church presents a curious mixture of styles, the placing of domes amidst Gothic pinnacles and ornaments being not the least striking features. The altar and reredos in the chapel of the Blessed Sacrament are fine and elaborate specimens of Renaissance work.

Three Bishops Die.

Bishop Charles Henry Colton of Buffalo, died on May 9.

Bishop Colton was born in New York in October, 1848, and ordained in that city on June 10, 1876. Virtually all of his service until 1903 was in St. Stephen's parish, New York City.

He was consecrated Bishop of Buffalo on Aug. 25, 1903, succeeding Bishop Quigley, who had been raised to the archbishopric of Chicago. He is survived by one sister, Miss Josephine Colton. He expected on the last day of this month to consecrate his new \$1,000,000 marble cathedral in that city. May he rest in peace!

Rt. Rev. Laurence Scanlan, Bishop of Salt Lake City, and a pioneer missionary of the West, died on Monday.

He was born in Tipperary September 29, 1843, and sent as a missionary to California after his ordination in 1868. He went from New York to San Francisco by the Panama route, serving there as assistant pastor of St. Patrick's and as an assistant at the Cathedral. In 1869 he went as a volunteer priest to Pioche, Nev., then a rough mining camp, where he endured many hardships as a result of a religious boycott by the lawless. He came to Salt Lake City in August, 1874, and became Bishop in 1891. May he rest in peace!

Rt. Rev. Camillus Paul Maes, for thirty years Bishop of the diocese of Covington, Ky., died from a complication of diseases Monday night.

Bishop Maes was born in Belgium in 1846, and was ordained priest Dec. 18, 1868. He was pastor of St. John's Church, Monroe, Mich., and Secretary of the diocese of Detroit until his consecration as Bishop of Covington, on January 25, 1885.

Bishop Maes was the author of "Life of Father Nernickx," President of the Eucharistic Congresses in U. S. A., Member of the Board of Directors of the Catholic University, etc. Bishop Maes was in Belgium during the German invasion. May he rest in peace.

Handling Boys.

"Ordinary boys are just bundles of twist and squirm, and yet we bind them in seats five hours in the day, where they listen to the teacher ask questions at the rate of two a minute." This criticism of one source of "the hardships of boys" was offered recently by William A. Wirt, superintendent of schools at Gary, Ind.

Many teachers, "keep school" rather than "teach school." Better methods of teaching are in constant demand. Of all kinds of waste, the most prodigious is of the golden hours of childhood. The nervous condition of city children is everywhere requiring shorter school hours, less homework, less memorizing, more outdoor life and more manual training. More efficient teaching is also in demand. There is no reason why four or five hours a day at the school desk should not accomplish the grade work that will land children in the high schools at thirteen.

Immigrant Child to School.

Every immigrant child arriving at a United States port of entry will henceforth be reported immediately to the school authorities in the locality to which he is destined, so that he may be placed in school without loss of time and without danger of being shunted off into unlawful employment. This is made possible by co-operation between two Federal bureaus—the Bureau of Immigration of the Depart-

ment of Labor and the Bureau of Immigration of the Department of the Interior.

According to the plan agreed upon by Commissioners Caminetti and Claxton of the two bureaus concerned, the port officials will have the names of immigrant children between the ages of 5 and 16 copied from the manifest sheets submitted by steamship captains and forwarded, daily or weekly, to the county or city superintend-



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The Catholic School Journal

ent of schools.

Bureau of Education officials point out that the success of the plan will depend almost entirely upon the school authorities. If the attendance officer follows up at once the families where the newly arrived immigrants have been received, it will be possible to enroll every child in school. Otherwise, the child is apt to accept employment and be forever beyond the influence of American education.

In normal times about 160,000 children between the ages of 5 and 16 enter the United States annually; 85 per cent of these come from non-English speaking countries, particularly

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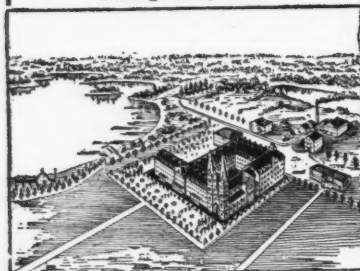
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The Very Rev. RECTOR

from southern Italy, Poland, Russia, Lithuania, and other eastern and southern European and Asiatic countries. Unless these children come into contact with American life through the public school they are likely to grow up ignorant of American institutions and thoroughly unfit for citizenship.

Dr. P. P. Claxton, commissioner of education, has communicated with city and county superintendents throughout the United States, urging them to use every effort to seek out the children reported to them by the immigration authorities and see that they are enrolled in school.

A Millionaire's Tribute to Nuns.

A splendid tribute to the business ability of Catholic nuns was paid last Sunday by Verner Z. Reed, the millionaire non-Catholic, who was speaking before a large assemblage at Mount St. Vincent's Orphanage, says the Denver Catholic Register. Rev. T. H. Malone, who preceded Mr. Reed on the program, had said that this eminent business man would be able to give excellent advice about financial matters to the institution.

"Instead of my giving advice," Mr. Reed said, "I wish the Sisters would advise me in a business way. They can do more with a dollar than you and I can with five. It is remarkable how they are able to erect and sustain such large institutions with so little money. I wish I could get some of them to assist me in my business."

In Mr. Reed's talk, he said that ever since the day of Cain, men and nations have been constantly asking, "Am I my brother's keeper?" and various answers have been given. "Your Church," he said, "which has come down the centuries, having been badly rocked at times, but never having sunk, frankly answers, 'I am my brother's keeper.'"

He said that the Sisters in charge of the orphanage had taken on themselves a work which belonged to all men, for we are all members of one great family, and the duty devolves on us to care for our less fortunate brethren. Denver, he said, is an exceedingly charitable city, but is sometimes prone to forget the need of its institutions for the care of the poor. Forgetfulness alone is responsible for any negligence on its part.

"We should not make the Sisters come to us to ask assistance for their charges," he said. "We should come to them."

One day, he declared, he was near St. Vincent's Orphanage and went into the place to visit a Sister, a friend of his. "I was taken through," he said, "and found that this is not a charitable institution. It is a home for boys."

He closed his talk by describing a master painting which hangs in an obscure convent in Granada, Spain. A man, dead and naked, lies on a bier. Opposite him lie a king's crown, the sword of a conqueror, the sextant of a scientist, the gold of a Midas, and other emblems. The inscriptions on the picture tell the lesson that what he kept of his earthly wealth, he has lost, what he distributed he has gained. At the top is a five word ser-

mon as strong as any he has ever heard, said Mr. Reed: "What I gave, I have."

Kindly Deed of Children.

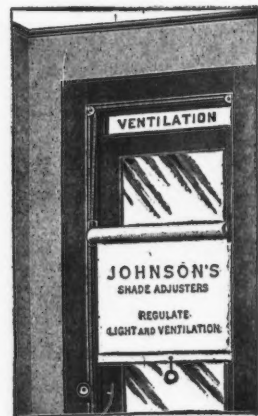
The death of a blind woman, Mary Haynes, in Waterbury, Conn., brought to light a beautiful story of how for 63 years the children of Waterbury led her to Mass at the Church of the Immaculate Conception.

The Villa de Chantal of Rock Island, Ill., a home school for young women and girls, conducted by the Visitandine Nuns, will celebrate the golden jubilee of the foundation in June and elaborate preparations are going forward to make the day a memorable one in the history of the community and the school.

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A good text book for grammar schools and smaller high schools is the new

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by MRS. LINCOLN, published April 9.

It has a complete modern course planned for one year with two lessons a week. There are 52 lessons on cooking and food groups, and 89 pages (20 chapters) on household science proper. (The appendix has also 32 lessons on Home-Sewing.)

The book gives a plan for school credit for home work. It also provides for school work with no cost for equipment. It is easy as a book can be. Mailing price, 60 cents.

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2 West 45th street, New York, have issued very handsome solid silver and bronze medals designed for presentation purposes. It is the intention of this firm to offer these medals to schools as first and second prizes for the most proficient students during the school year. This is a decided innovation and it is believed the idea will be heartily welcomed by the large number of schools using the Isaac Pitman Shorthand, and will undoubtedly be a big incentive to better and more thorough work in the classroom. A great number of schools have already signified their intention of presenting these medals.

Infamy Killed.
Oregon and Nebraska are the latest states which have refused to pass convent inspection measures at the behest of anti-Catholic bigots.
To the Editor:

"In the May number, Oregon was credited with having passed the 'Convent Inspection Bill.' Oregon was fortunate not to pass this iniquitous measure in her legislature. In one of the early sessions it was laid on the table. Kindly oblige your Oregonian subscribers by correcting this statement in your next issue."

(Signed) A RELIGIOUS.

Catholics in American History.
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Former pupils of the Brothers of the Christian Schools carried off first and second prizes in the annual oratorical contest held at the Catholic University of America last month. William B. Davie, a graduate of St. Mary's College, Oakland, California, secured the first prize with his address on "Divorce, the Nation's Menace." The winner of the second prize was Alfred J. Ouellette, a graduate of the Christian Brothers High School, Duluth, Minnesota, who spoke on "The Ballot."

The prize winners were chosen from five speakers who appeared in the final contest on the evening of May 17. Those five students were the survivors of a series of rigorous elimination contests in which were entered lay students from every school of the university and representing colleges in various parts of the country.

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John de la Cosa, a Catholic, was a famous companion of Columbus. He acted as his pilot.

Americus Vespucci, from whom America accidentally received her name, was a Catholic.

The discoverer of the Pacific ocean was a Catholic, the renowned Vasco de Balboa.

The discoverer of Florida, John Ponce de Leon, was a member of the same Church.

The admiral of the fleet that first sailed around the world, and the discoverer of the straits which bear his name, was a Catholic, Ferdinand Magellan.

The Ohio river was first discovered by De la Salle, a Catholic.

The first Catholic governor of New York was Thomas Dongan, an Irishman, afterwards Earl of Limerick. His mission bears date of Sept. 30, 1682.

The founder of San Francisco was the Catholic missionary, Junipero Serra, a Franciscan.

The founder of the American navy was Commodore Barry, a Catholic.

What Church Did for Mexico.

1. Vanquished cannibalism and paganism.

2. She overthrew idolatry and established the Christian religion in its place.

3. She abolished polygamy, and taught the Indian races of Mexico and Western North America the

sanctity of the marriage relation.

4. She was the first in the New World to establish for the native races universities, colleges, schools, hospitals, orphan asylums, conservatories of music and industrial schools.

5. She improved the social and domestic life of the natives through the training she gave them in agricultural arts, industrial pursuits and the learning of useful trades.

6. She made Mexico a center of missionary effort for Western North America, sending her missionaries among all the races occupying the country extending from Behring Strait to the Isthmus of Darien. Her efforts extended as far east as the Missouri River and Florida.—(Dr. W. H. Sloan, in The Missionary.)

120th Ship Sunk in Zone.

The destruction of the Lusitania is the biggest single item in the long schedule of damage done to commercial vessels in the war.

A total of probably \$100,000,000 has been sunk since the German warships began their questing and the submarines and mines were put to blinding up merchant-men.

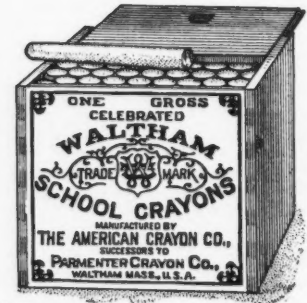
The Berlin newspapers listed 111 steamers, four auxiliary cruisers, one sailing vessel one schooner, eight mine sweepers and one troop transport as having been destroyed by the German navy—and this was two months ago.

Pope Aids France.

On May 4, Cardinal Amette, Archbishop of Paris, received a letter

from Cardinal Gasparri, the Papal Secretary of State, announcing a gift of 40,000 francs (\$8,000) to the national relief fund, to be expended in behalf of the refugees from the invaded departments of the north of France.

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**BEST
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Special Announcement

In August we made an announcement of the publication of "Selections from the Scriptures" in two volumes and further announcements have been sent since then. The first book, "Gleanings from the Old Testament," as arranged by Sister M. Fides Shepperson, M. A., is now ready and we have the pleasure of inviting your attention to its immediate publication.

Teaching in the schools heretofore has not conveyed the knowledge of the exact word of the Scripture. The selections in the two volumes, which we are to bring out are exactly as found in the text based on the Douai Version. These selections are especially prepared for class room use as suggested by Brother Matthew in the second and fourth paragraphs on page 234 of the Bulletin of the Catholic Educational Association July 1914.

We are desirous of sending a copy to all interested in education, and who are in sympathy with effort on our part to place in a teaching form as "Literature" such Selections as have met with the approbation of leading members of the Hierarchy.

A letter to us requesting a copy, will have our prompt attention. The book will be very handsomely bound in cloth, Price 48c, and there will be no charge for samples if desired with view to use in schools.

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In the science of letters, from Chaucer to Francis Thompson, Catholicity furnished noblest ideals to literary genius and so Catholics, as Dante and Shakespeare (for the creator of the Friar in Romeo and Juliet could have nought else but a Catholic mind), and Protestants, as Milton and Longfellow, found truest poetry in the Church where Raphael, Michael Angelo and Giotto borrowed the sublime subjects of their peerless art.

In botany, geology and geography, Catholic scientists have shone in glorifying the works of the Creator. To mention only two, Columbus and Amerigo Vespucci are discoverers whose names are written on more than half the world, our progressive hemisphere.

In metaphysics St. Thomas and Dun Scotus occupy thrones unique in their eminence. In the greatest science of all, that of theology, which treats of God Himself, Catholicity stands alone, for doctrine and dogma are daily pooh-poohed by an irreligious world. Because of the logic of our little catechism, there is more philosophical formation in the minds of our children than in all the wise-acres of our secular universities.

To the Catholic scientist, as well as to Catholics in general, intellectual advancement is a religious duty, so we need not wonder at the marvels of Catholic creations. Why should not knowledge be our goal? Everything in our destiny is associated with intellectuality. Our Lord's mission was to teach; God, according to our philosophy, is Pure Intellect; the gifts of the Holy Ghost bestowed in Confirmation number Knowledge and Wisdom, and the Beatific Vision, which is the end of all our efforts, is another name for glorious intellectuality. All hail to our wonderful scientists who embody in their labors virtue as well as learning—who are good as well as great, as their works are inlaid with the gold of truth and not with the dross of conceit that like the impostures of Haeckel, the fantastic theories of Darwin, the desperate materialism of Tyndall, the unconnected depths and illogical sequences of Huxley, pass after an idle day.

WHO SHOULD SUPERINTEND CHRISTIAN DOCTRINE WORK?

By Rev. Patrick J. Sloan, Jamesville, N. Y.

Generally, the Pastor of a parish takes direct personal charge of the Christian Doctrine school, as he should do when possible. As Superintendent, he organizes its classes and directs its activities.

In some places, however, the Pastor is so situated, or has so many other duties to perform, that he is forced by necessity to entrust this sacred duty to an assistant or perhaps to a layman.

Even after such an appointment has been made, however, the Pastor should still remember that he is the parochial head of the parish, and hence the chief parochial head of the most important part of this parish, the Christian Doctrine school. He is in fact bound as strictly, if not more so, by a sacred obligation to superintend the endeavor of this school as he is to manage any other department of Church work.

When the Pastor appoints another to take charge of this work, he delegates to this one certain rights, which should be carefully ascertained and conscientiously respected, if any considerable good is to be accomplished.

The work to be effected should be definitely assigned by the Pastor, and general directions for its accomplishment should be given. When this has been done, in as far as those assisting are competent, they should be left to their own resources to formulate their own plans, direct their own activity, and to act under as little restraint as proves advantages to the class or school.

No efficient Pastor will be arbitrary or despotic in his treatment of those who are assisting him in Christian Doctrine work. On the contrary he will be kind, prudent, and harmoniously co-operative.

He will keep the parents, and in fact the parish, interested in the Christian Doctrine School; he will prove him-

ISAAC PITMAN'S SHORTHAND

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LOS ANGELES PUBLIC SCHOOLS.**

For the past ten or fifteen years there has been taught in the Public Schools of Los Angeles, California, a system of shorthand based on the Pernin light-line system, and known as the Wagner system. From time to time dissatisfaction has been expressed, by both teachers and business men, over the results obtained from the teaching of this system, and, on one or two occasions, demands have been made upon the Board of Education for an investigation. Finally, last November, the Board of Education adopted the following recommendation of Dr. J. H. Francis, City Superintendent of Schools:

"I beg to recommend that the Board of Education authorize the appointment of a committee of recognized stenographic experts to go into the question of teaching stenography in the Public Schools of Los Angeles, and make a recommendation to this Board concerning the retention of the Wagner system, or the adoption of some other system to be named in the Committee's recommendations."

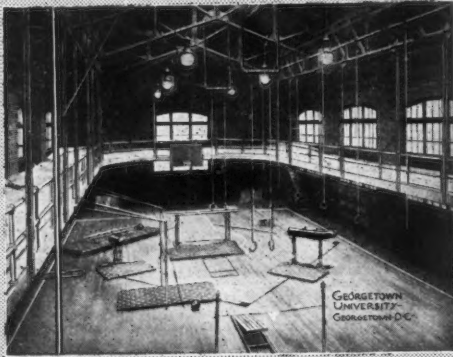
The gentlemen selected by the Superintendent of Schools to compose this committee were: E. M. Williams, official reporter of Department 11 of the Superior Court; H. H. Harris, of the firm of H. H. Harris & Co., general shorthand reporters, and W. L. Mason, a teacher in the Commercial Department of the Polytechnic High School at Santa Monica, California. This committee held many sessions, calling before it a number of teachers, including Mr. Wagner himself, visited schools and business colleges, and in other ways very thoroughly investigated the merits of the Wagner system. The result of their investigation was an adverse report on this system.

The same care was exercised in selecting a system to be named in place of the Wagner shorthand, and, after an exhaustive examination of text books issued by various shorthand publishers, including not only the Pitmanic forms, but light-line and connective-vowel systems as well, the committee came to the unanimous conclusion that the system to be used in the Los Angeles Public Schools must be Pitmanic in its basic principles. It then recommended the adoption of the Isaac Pitman system, as now presented in the text-books published by Isaac Pitman & Sons, as being the best adapted for use in the Los Angeles Public Schools. Some of the considerations upon which the decision of the committee was based are the following:

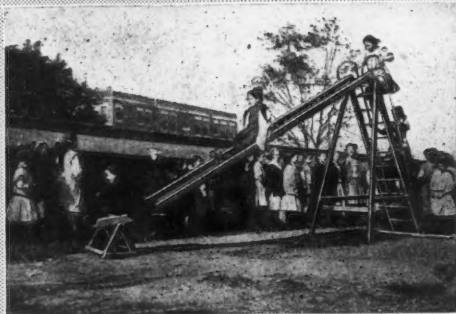
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SHOULD CHILDREN STUDY EACH YEAR A PART OR THE WHOLE OF THE CATHECHISM.

By Rev. Patrick J. Sloan, Jamesville, N. Y.

In many of our Christian Doctrines Classes, the Catechism is divided by those in charge into four or five parts. As frequently arranged, the first of these is comprised of the chapters on God and the world; the second, of those on Jesus Christ the Redeemer, the third, of those on the Church, the fourth of those on the Sacraments, and the fifth of those on commandments.

The children during their first year in the Christian Doctrine school study the first part; during the second year, the second part; and so on until they have completed the Catechism.

What is the result? They are generally fairly well instructed about those doctrines that relate to the Unity and Trinity of God and the creation of the world. They are less thoroughly instructed about Jesus Christ and the redemption He wrought while on earth; and still less about the Church; and still less about the Sacraments, and still less about the Commandments.

Moreover, it frequently happens that the children leave the Christian Doctrine class before they have completed the Catechism.

The result is lamentable, especially now when the children must make their first Holy Communion as soon as they come to the use of reason.

As soon as children come to the use of reason, they are bound under pain of sin to live consistent Catholic lives.

How can they do this intelligently and devoutly as they should unless they are properly instructed about God, and Jesus Christ, and the Church, and the Sacraments, and the Commandments?

Every year of their lives should be more intelligently and consistently Catholic. Therefore during every year, they should keep well in mind what they already have learned about their religion and receive addition instructions on every subject that is to them of practical importance. When this is done, they will be educated to obey God more faithfully, to pray and receive the Sacraments more devoutly and fruitfully, and to live more consistently and beautifully Catholic lives.

It is true for such an education in Christianity, a properly graded series of Catechisms, or text books in Christian Doctrine is a necessity.

Can these be obtained by those who seek them? They certainly can; although they are not as yet systematized as perfectly as is desirable.

THE END OF THE SCHOOL YEAR.

By Sister M. Fides (Pittsburgh, Pa.).

The end of the school year—thank Heaven! All possible modulations of voice may be perceptible in these words, widely various feelings may accompany them, yet, in general, they will be found expressive of the feelings in every teacher's heart at the close of the scholastic year. In proportion, too, that the preceding ten months' work has been earnest, conscientious, and, in consequence, successful, will these words voice the inevitable reaction and the desire of relaxation. Ten months in harness, with the checkrein of high standard monthly examinations keeping effort at high tension, and the whip of final competitive exercises acting as a goal to overworked pupils and teachers—yet 'twas better so! Life is solemnly just; in his own heart lies and evolves rebuke and condemnation for the trifter; in his own heart arises and evolves self-respect and moral wholeness for the sincere worker.

'Twas better so—aside from all consideration of the work in its consequences, or even in its influence on the children, that ten months' heavy duty-grind has moulded unto new beauty and strength and future efficiency the teacher's character. Less next year than this will she have regard to external circumstances favorable or unfavorable; less, too, will she be troubled about the effect of what she says or does, for in the measure that she is strong will she control circumstances rather than submit to their control, and in the measure that she is at deepest heart sincere and earnest and kind will she be indifferent as to effect upon others. Spiritual law does not err any more

than natural law; the life emanations partake of the nature of the life.

Calm and hopeful and everlastingly helpful is the heart ennobled by labor, secure in its own self-respect, kind by knowledge of the difficulties of the way, compassionate by reason of its own frequent falls, confident because of the good, joyous Faith within ever singing of righteousness, explanation, truth.—Immortality.



HUMOR OF THE SCHOOL.

Miss Smith, the teacher, was hearing the history class. The pupils seemed unusually dull.

"Now," she said, "Mary followed Edward VI., didn't she?"

"Yes, ma'am," replied a little girl. "And now, who followed Mary?" asked the teacher, hopefully. All was silent for a moment, then Elsie raised her hand.

"Yes, Elsie?" queried the teacher. "Who followed Mary?"

"Her little lamb, teacher," said Elsie, triumphantly.

It was an arduous task for the teacher to drill into her youthful pupils the principles of arithmetic.

"Now listen," she said. "In order to be subtracted, things must be of the same denomination. You can't take three apples from four peaches, nor eight marbles from twelve buttons. It must be three apples from four apples, and so on. Do you understand?"

Most of the children seemed to grasp the idea. However, one little youngster in the class raised a timid hand.

"Please, teacher," he inquired, "couldn't you take three quarts of milk from two cows?"

"It is the duty of every man to make at least one person happy during the week," said a Sunday school teacher. "Now have you done so, Johnny?"

"Yes," said Johnny promptly. "That's right. What did you do?"

"I went to see my aunt, and she was happy when I went home."

Small Eloise—"I know a man who doesn't have to pray for his daily bread."

Teacher—"How do you know that, dear?"

Small Eloise—"Cause he's a baker and makes his own."

"Say, pa, wouldn't you be glad if I saved you a dollar?"

"Why, certainly, James," replied the delighted father.

"Well, I saved it for you all right. You said that if I brought a good report home from school you would give me a dollar; but I didn't."

Pietro had not been in this country long, but he had been here long enough to know from bitter experience that the padrone judged everything from the mercenary side.

Pietro was sent to school—intermittently. One day the lesson was on early American history, and the teacher told the class the story about George Washington and the cherry tree.

"Now," she asked, "what do you think George's father said to him when he cut the tree down?"

Instantly Pietro's hand was waving in the air. The teacher recognized him.

"I know, teach-a," he cried; "hisa da fader said picka upa de kindlin."

"The professor paid me a compliment that I don't know whether to like or not."

"How is that, my girl?"

"He says I am so interesting that he is going to name a germ after me."

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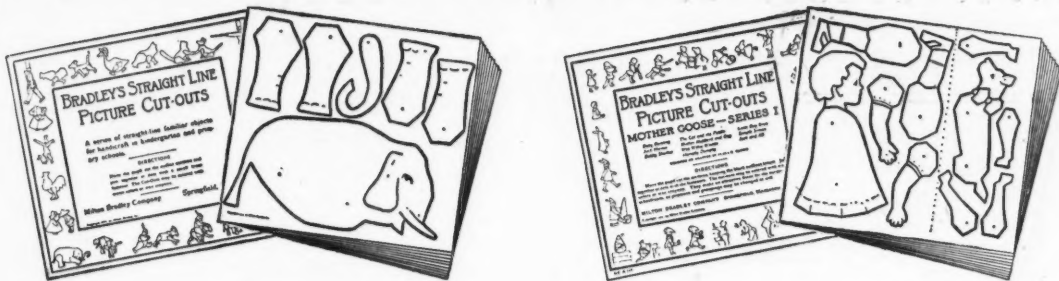
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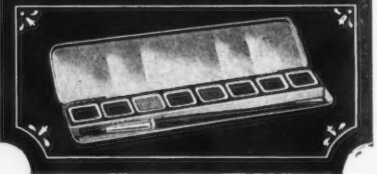
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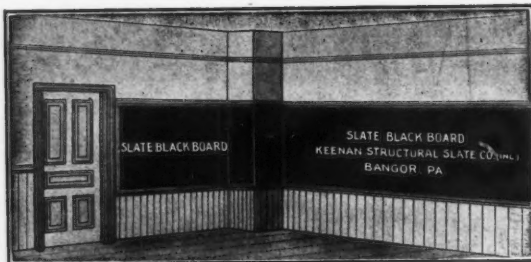
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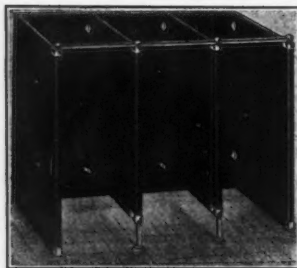


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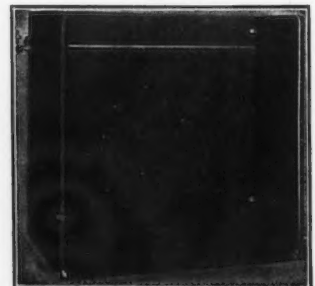
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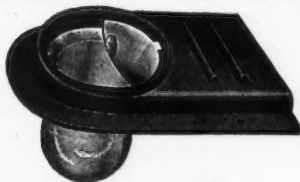


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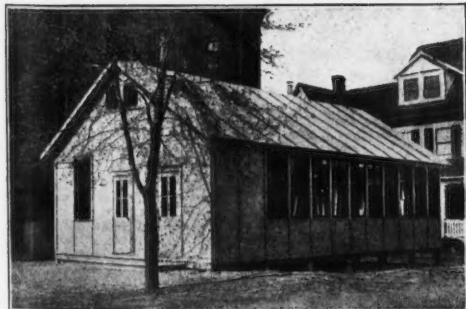
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Here is what we will do We will advise you, co-operate with you and aid you all we can. And then we will tell you something about our particular Furniture and make you some prices which, we believe, will open your eyes.

We have concentrated on this Business a third of a century. We think we know what to put in and what to leave out of Pupils' Desks, Church and Assembly Seating, Bookcases, Tables, Recitation Seats, artificial Blackboard and general School equipment.

We say to you we can save you money on anything you wish to purchase in this line. Let us prove it.

Haney School Furniture Co.
Grand Rapids, Mich.

